

Songs
of

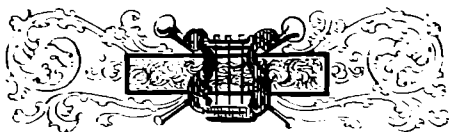
St. Matthew



Road to Bethlehem, from the Jaffa Gate, Jerusalem. Bethlehem lies 6 miles south of Jerusalem; the Intervening hills hide it from view.

Songs of St. Matthew

A METRICAL PARAPHRASE
OF HIS GOSPEL



BY
JOHN S. ELLIS,
Muncie, Ind.
1900

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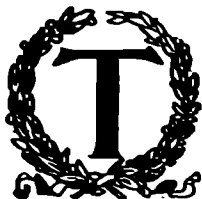


Songs of St. Matthew.



CHAPTER I.

GENEALOGY AND BIRTH OF CHRIST.



THE Book of the generation, from the
patriarchs old,
To the birth of the Savior, by prophets
foretold.

Jesus Christ, the son of David, the King,

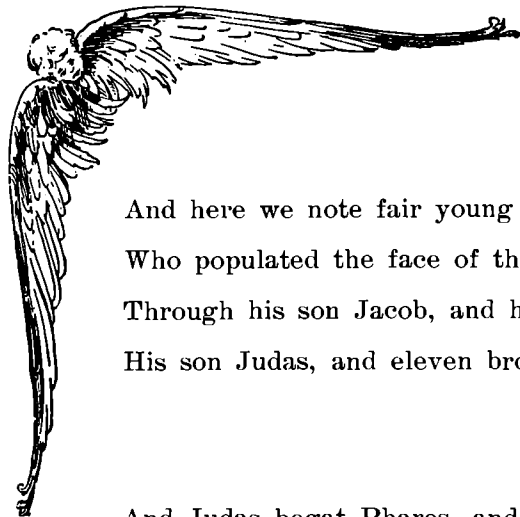
Who slew great Goliath with a stone from his sling.

King David, through many generations we trace

To Abraham, the father of a numerous race,

To Abraham of old the promise came,

A son should be born to bless his name.

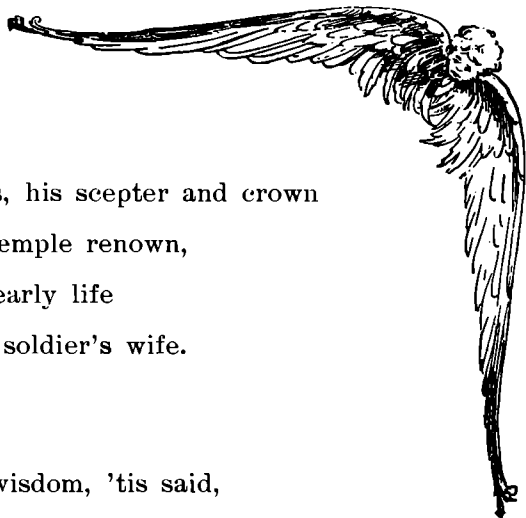


And here we note fair young Isaac's birth,
Who populated the face of the earth
Through his son Jacob, and he through others,
His son Judas, and eleven brothers.

And Judas begat Phares, and Zara also
Of Thamar, in those olden times long ago,
And Phares was father of Esrom we see,
And Esrom of Aram, for thus 'twas to be.

And Aram begat Aminadab, and thus we go on,
Aminadab begat Naasson and he Salmon,
And Salmon begat Booz of Rachab we learn,
And Booz begat Obed of Ruth in his turn.

Obed begat Jesse, and his seventh son
Was the brave young lad with the sling and the stone.
For Jesse was father of David the King,
Whose psalms and praises all nations still sing ;

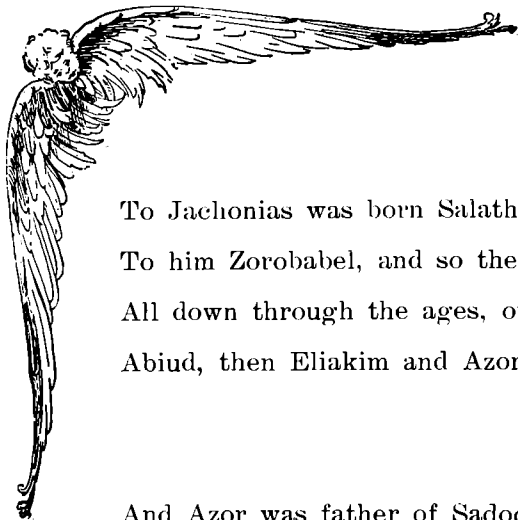


And he gave his blessings, his scepter and crown
To Solomon, his son, of temple renown,
He whose mother in her early life
Had been a heroic young soldier's wife.

Solomon was famous for wisdom, 'tis said,
And begat Roboam, who reigned in his stead ;
Then he begat Abia, Asa's father, and he
Was the father of Josaphat, as all will agree ;

Then Josaphat begat Joram, but we've no room for dates,
And Joram begat Ozias, as Scripture relates.
Then down a long line from the patriarch Ozias
Came Joatham, then Achaz who begat Ezekias,
Then wicked Manasses, Amon, and Josias ;

Then he begat Jachonias and all of his brothers,
Who were carried to Babylon with a great many others.
And after they were brought to Babylon, we see,
They continued to nourish the family tree ;



To Jachonias was born Salathiel, his son,
To him Zorobabel, and so they go on
All down through the ages, one by one ;
Abiud, then Eliakim and Azor his son.

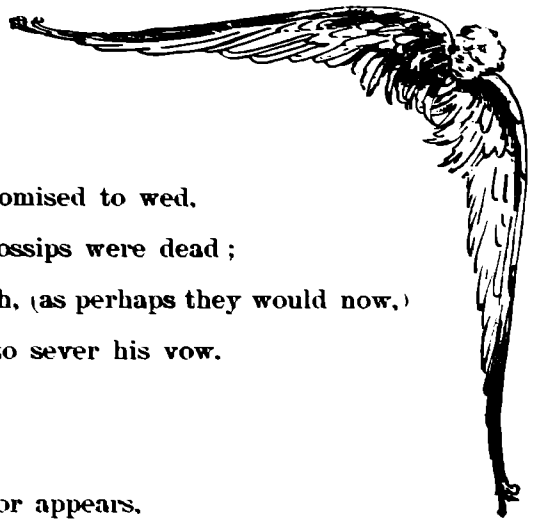
And Azor was father of Sadoc, and he
Added young Achim to the family tree ;
Then Eluid, Eleazer and Matthan, which brings
Us to Jacob, Joseph and Jesus, the KING of all KINGS.

The generations from Abraham to David is seen,
(If you will compute them,) to be exactly fourteen,
From thence to the time captivity came,
You'll find by counting to be just the same ;

And by taking the number fourteen again,
We come to Jesus the Savior of Men.
The birth of Jesus, so all writers say,
Came about in a very mysterious way ;



Bethlehem.---General view from the Latin Convent. There is a population of 8,000 people here now, who live mainly by agriculture and carving scenes in the life of Christ from coral and mother-of-pearl.

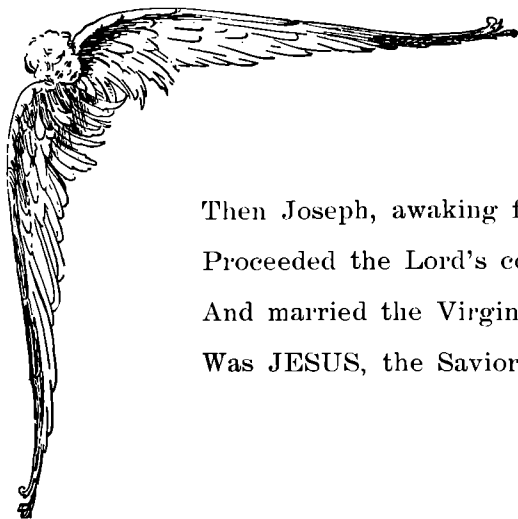


Joseph and Mary were promised to wed,
And this was before all gossips were dead ;
They came to young Joseph, (as perhaps they would now,)
And tried to induce him to sever his vow.

But Joseph a man of honor appears,
And heeds not the prattle that comes to his ears ;
An angel appeared unto him in a dream,
And bade him to hold her in highest esteem.

The angel told Joseph, " A son should be born
Unto Mary his wife, on the first Christmas Morn,
Whose name should be JESUS, whose mission would be
To set all his people from transgressions free."

Now all this was done, as it had been foretold
And spoken of the Lord, by the prophet of old.
Saying, " A child shall be born, Emmanuel by name,"
"God with us," (when interpreted,) means the same.



Then Joseph, awaking from out of his sleep,
Proceeded the Lord's commandment to keep,
And married the Virgin whose first born son
Was JESUS, the Savior of every one.





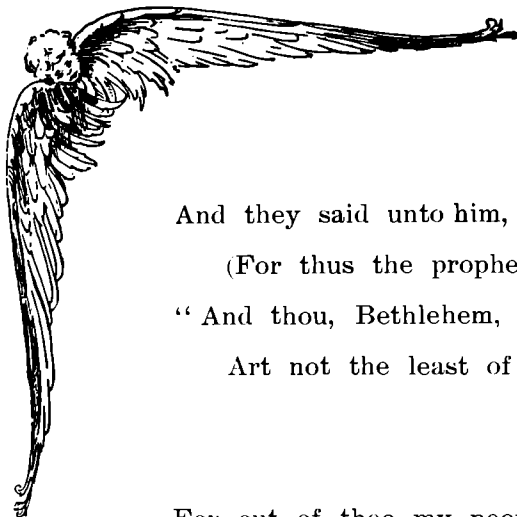
CHAPTER II.

THE STAR OF BETHLEHEM.

WHEN Jesus was born in Bethlehem,
In the days of Herod the King,
There came wise men to Jerusalem,
Who had heard of this wonderful thing.

They followed a Star from the East afar,
And brought the glorious news,
Enquiring of all, both great and small,
Saying, "Where is the King of the Jews?"

When Herod the king had heard this thing,
He was troubled, both night and morn;
To his wise men he went, with full intent
To learn where Christ should be born.



And they said unto him, "In Bethlehem—

(For thus the prophet foretold)

"And thou, Bethlehem, in the land of Judæa,
Art not the least of the fold,

For out of thee my people shall see

A Governor come to them,

Who will wield with might his sceptre bright,

Thou princely Bethlehem."

Then Herod the King proceeded to bring

The wise men who came from afar ;

He privily then inquired as to when

They had first discovered the Star.

And he sent those men to Bethlehem,

Saying to each one, "Go ;

When the child you see, bring word to me

That I may worship also."



Bethlehem.--Place of the appearance of the angels to the shepherds.



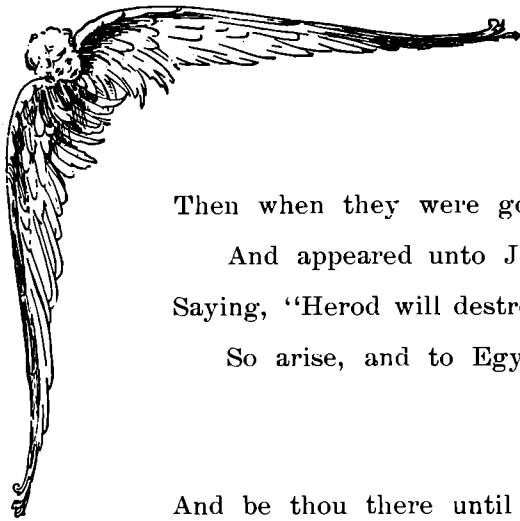
When they had heard the royal word
They went, and the Star led the way,
Then came to a stop, right over the top
Of the house, where the young child lay.

When they saw the Star stand, as if by command,
O'er the place where the young child lay,
Their joy was great at their happy fate ;
Falling before Him to worship and pray,

The innocent child looked up and smiled
At the Wise Men's gifts before Him,
Then dropped to rest on the glad young breast
Of Mary the Mother who bore Him.

THE FLIGHT INTO EGYPT.

Being warned in a dream, (of God it would seem,)
When the Wise Men Jesus had found,
Came not to the king the tidings to bring,
But sought their way home far around.



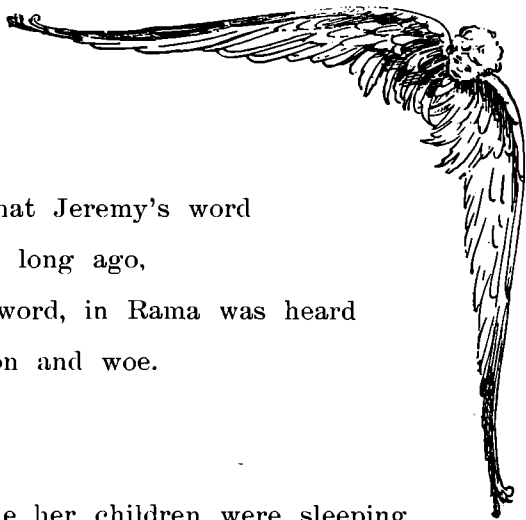
Then when they were gone an angel came down
And appeared unto Joseph at night,
Saying, "Herod will destroy your darling sweet boy,
So arise, and to Egypt take flight,

And be thou there until I appear
And warn you the danger is past."
Then as God did propose, young Joseph arose,
And at once to Egypt made haste.

They stayed there in dread, until Herod was dead,
So the will of the Lord had been done,
Fulfillment was made, as the Prophet had said,
"Out of Egypt have I called My Son."

THE CRUELTY OF HEROD.

When Herod saw himself then mocked of Wise Men,
He sent forth his obedient crew.
Throughout Bethlehem's coast, this merciless host
All children most wickedly slew.

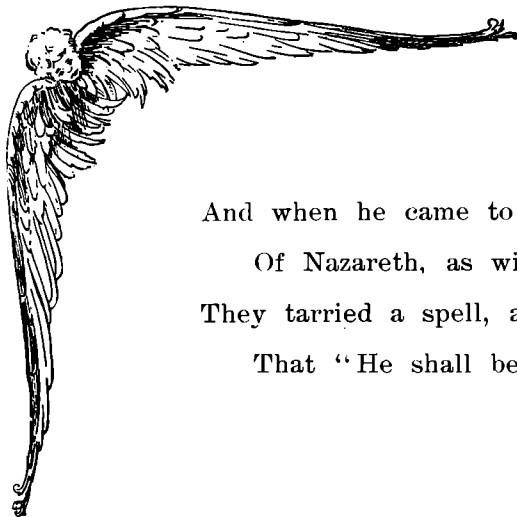


All this had occurred, that Jeremy's word
In his prophesy long, long ago,
Where, according to his word, in Rama was heard
A voice of lamentation and woe.

Rachel was weeping, while her children were sleeping
In death, by the tyrant's command.
Thus mourning and sadness, changed places with gladness
Throughout all Israel's land.

When Herod was dead, the good angel said
(To Joseph in Egypt) "Arise,
Return to your place with Israel's race
Renewing your family ties."

But when Joseph found, on his homeward way bound,
That Archelaus was reigning, we see,
Fearing for the life of the child, he and his wife
Turned aside into old Galilee.



And when he came to a city, by name
Of Nazareth, as will be seen,
They tarried a spell, as prophets foretell,
That "He shall be called a Nazarene."





. Bethlehem:- Convent of the Nativity, built over the cave where the Savior was born.

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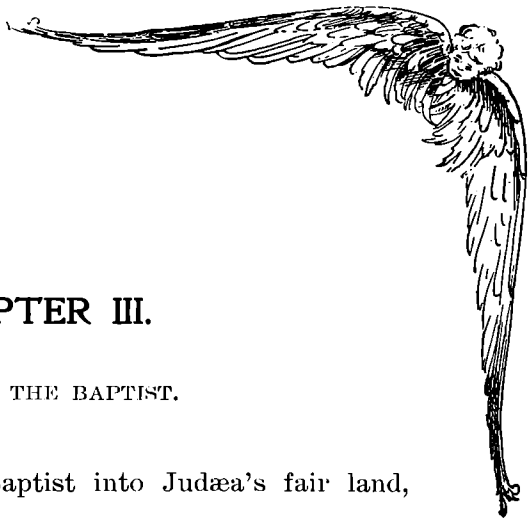
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CHAPTER III.

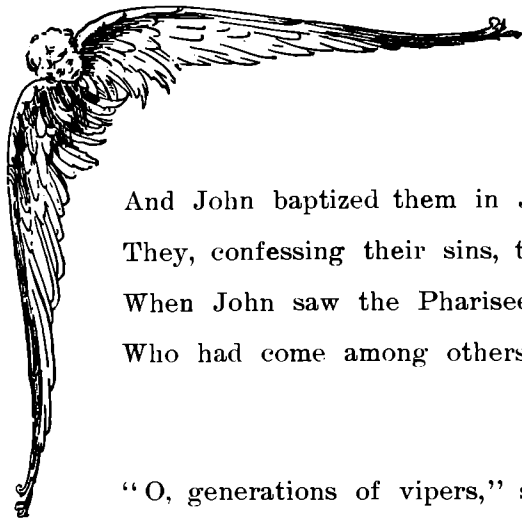
ST. JOHN, THE BAPTIST.

THEN came John the Baptist into Judæa's fair land,
Saying, "Repent, for the Kingdom of Heaven's at
hand,"

Preaching in the wilderness along Jordan's shore
As we had been told by Esaias before.

A voice crying, "Prepare ye the way of the Lord,
Make his path straight by obeying his word."
His garments were made of the mild camel's hair,
And a girdle was about his loins so fair.

He asked not for alms, neither clothing nor money,
For his daily food was locusts and honey.
Then went out Jerusalem and all the region around
From Judæa and from Jordan, wherever they were found,

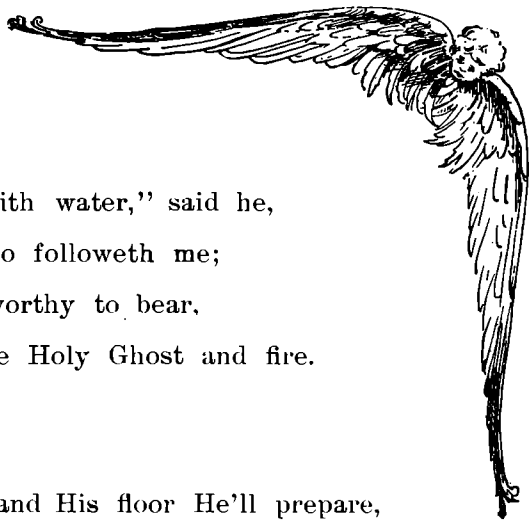


And John baptized them in Jordan's bright wave;
They, confessing their sins, their hearts to God gave.
When John saw the Pharisees and Sadducees there,
Who had come among others his baptism to share,

"O, generations of vipers," said he,
"Who from God's Wrath hath warned you to flee?
Bring fruits for repentance that will meet the demand
Of your sins and transgressions which against you
doth stand.

"And think not to say, (as often you've said,)
We've Abraham to father, for Abraham is dead.
And from these very stones strewn here by the way,
God can raise up children unto Abraham, I say."

"Now also the ax is laid unto the trees,
And those which bear not fruit that will please
The Lord of the orchard, as He shall require,
Are surely hewn down and cast into fire.



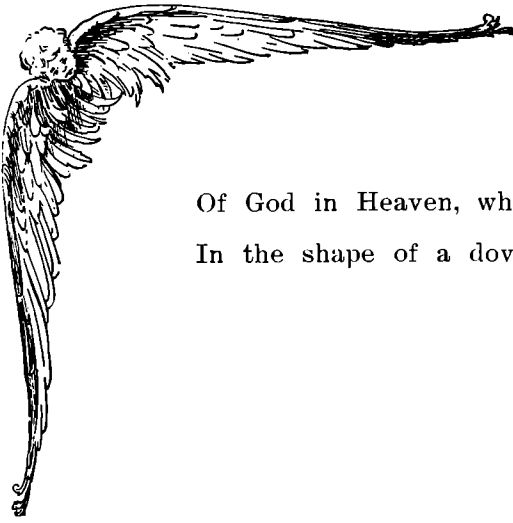
“I indeed baptize you with water,” said he,
“But He is mightier who followeth me;
Whose shoes I am not worthy to bear,
He shall baptize with the Holy Ghost and fire.

“With His fan in His hand His floor He’ll prepare,
And gather His wheat, and garner it there.
Having cared for the good, to the bad He will turn,
With unquenchable fire the chaff He will burn.”

BAPTISM OF CHRIST.

Then cometh Jesus from old Galilee
To John for baptism in Jordan; “But,” said he,
I have need to be baptized of Thee—
Oh! Jesus, why comest thou to me?”

At Jesus’ command John’s doubts were all stilled;
He baptized Him and all righteousness fulfilled.
And Jesus, when baptized in Jordan by John,
Went out of the water the acknowledged son

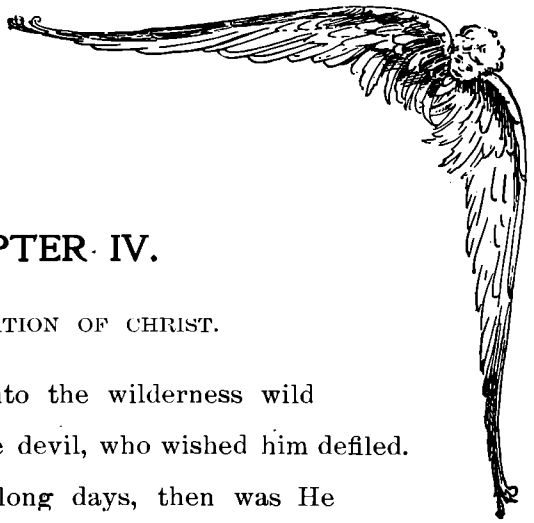


Of God in Heaven, whose spirit came down
In the shape of a dove, appropriate crown.





River Jordan.



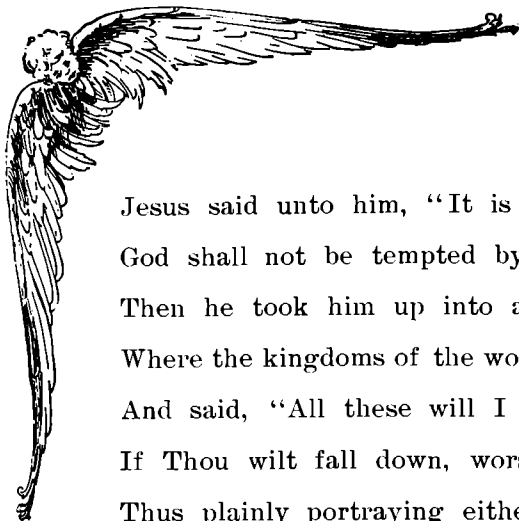
CHAPTER IV.

THE TEMPTATION OF CHRIST.

THEN was Jesus led into the wilderness wild
To be tempted of the devil, who wished him defiled.
There, fasting for forty long days, then was He
An hungered and thirsty, as well He might be.
And then came the tempter and to Him said,
“If thou art God’s son, turn these stones into bread.”

And he answered, “Why make bread of a stone?
For man shall not live by bread alone,
But by the word that proceedeth from God on His throne.”

Then the devil took Jesus and leading the way
To the temple in the city where saints came to pray,
And set Him on a pinnacle high in the air,
Then said unto Him, “What doest Thou there?
Come, cast Thyself down, for ’tis written, Thou knowest,
The angels protect Thee wherever Thou goest.”

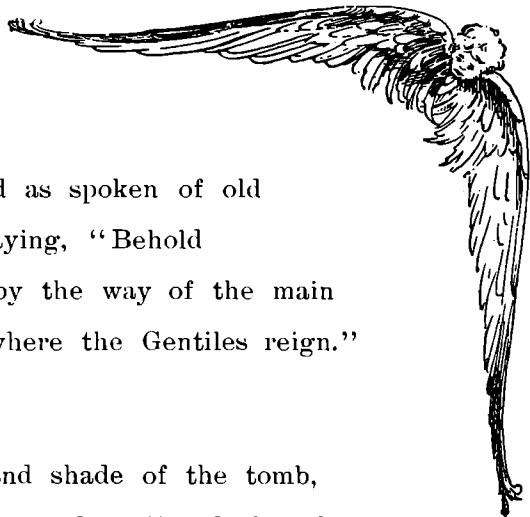


Jesus said unto him, "It is written again
God shall not be tempted by devils or men."
Then he took him up into a mountain high
Where the kingdoms of the world all seemed to draw nigh,
And said, "All these will I give unto Thee
If Thou wilt fall down, worshiping me,"
Thus plainly portraying either falsehood or pelf,
For he owned not one acre of land for himself.

Then Jesus commanded the devil to go,
For, said He, "It is written also
The Lord thy God shalt thou worship and own,
Him shalt thou serve and Him alone."
Then the devil leaveth Him and went his own way,
And angels came and ministered unto Him that day.

CHRIST BEGINNETH TO PREACH.

When Jesus heard that John was a prisoner of men
Where He peacefully went, He with sadness then,
Leaving Nazareth, departed into Galilee,
And dwelt at Capernaum, which is by the sea,

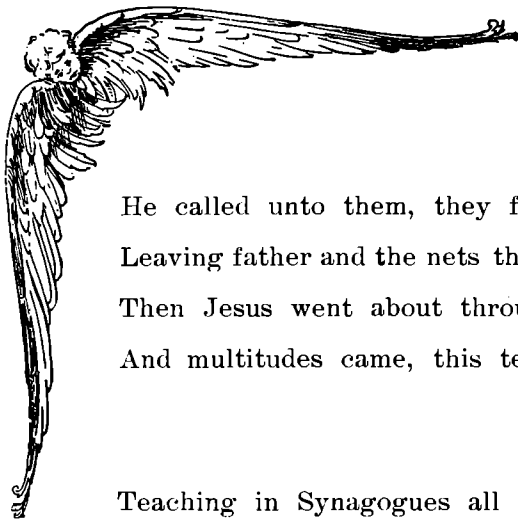


That it might be fulfilled as spoken of old
By the prophet in his saying, "Behold
Zebulom and Nepthalim by the way of the main
Beyond Jordan, Galilee where the Gentiles reign."

To people in darkness, and shade of the tomb,
Great light had sprung up and scattered the gloom.
From then Jesus preached throughout the land
Saying, "Repent, for the Kingdom of Heaven is at
hand."

And Jesus when walking by deep Galilee,
Saw Simon and Andrew casting nets in the sea,
For they, by vocation, were fishermen then,
And He called to them saying, "Come, be fishers of
men."

Then they straightway left their nets and their tent,
And followed Jesus wherever He went.
And going from thence along the shore of the sea,
He saw James and John with their father Zebedee;

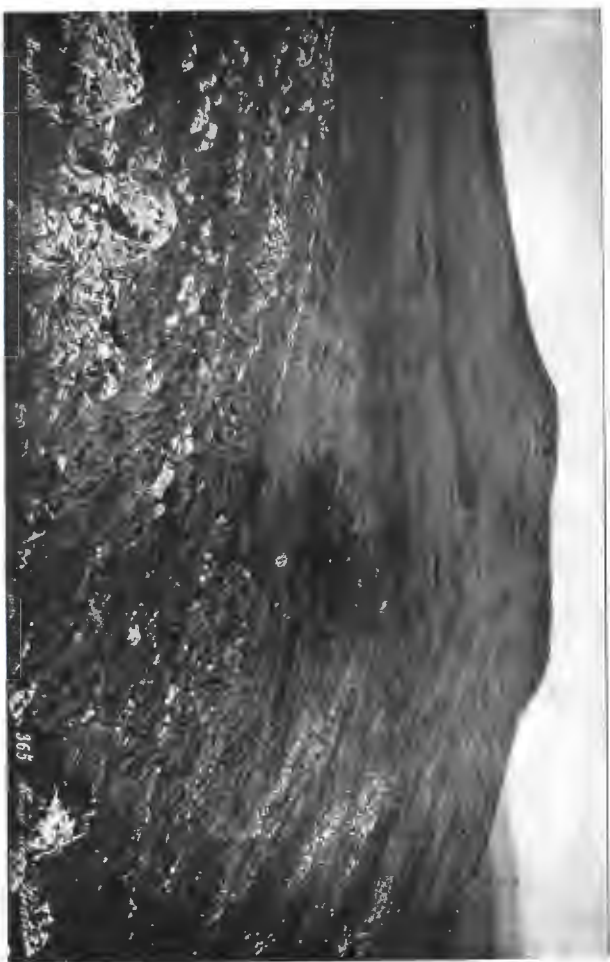


He called unto them, they followed straightway,
Leaving father and the nets they were mending that day.
Then Jesus went about throughout Galilee,
And multitudes came, this teacher to see.

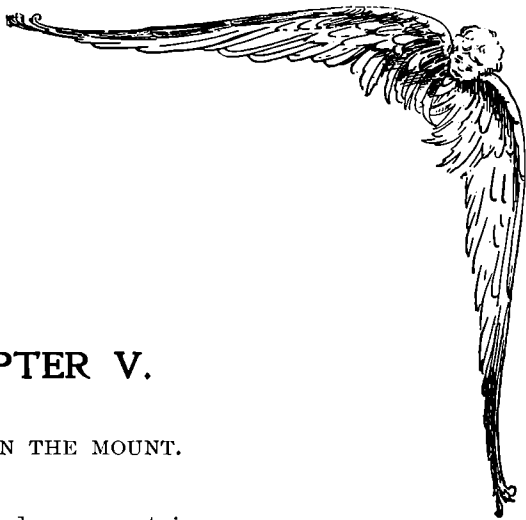
Teaching in Synagogues all over the land,
Preaching the Gospel, "The kingdom's at hand."
Healing all manner of sickness and pain,
Restoring diseased ones to soundness again.

Then His fame went abroad throughout all the land,
And devils fled frightened at His command.
Great multitudes from the countries around
Assembled wherever this teacher was found.





The Mount of Beatitudes, where Jesus delivered the Sermon on the Mount, and where the five thousand were fed.



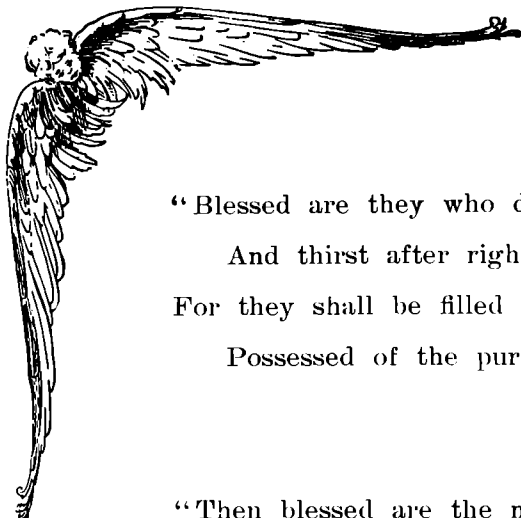
CHAPTER V.

SERMON ON THE MOUNT.

THEN Jesus ascended a mountain,
And when he had set himself down
His disciples assembled about Him
To hear of the cross and the crown.

Then He opened His mouth and taught them,
Saying, "Blessed are they who are poor,
For theirs is the kingdom of heaven,
They shall suffer privations no more.

"Blessed are the sad and the mournful
Who grieve from the day of their birth ;
Blessed are the meek and the lowly
For they shall inherit the earth.

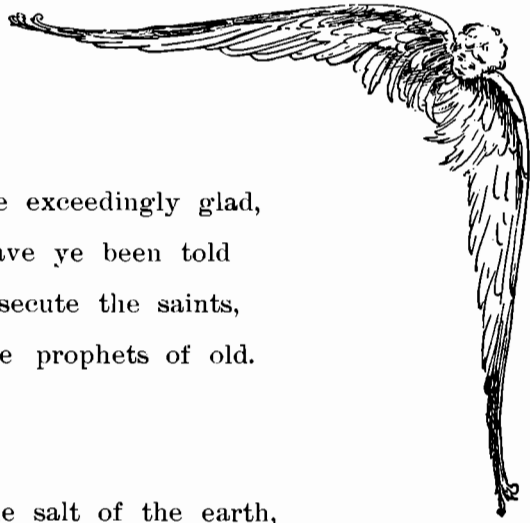


“Blessed are they who do hunger
And thirst after righteousness most,
For they shall be filled with the spirit,
Possessed of the pure Holy Ghost.

“Then blessed are the merciful also,
For they shall get mercy tenfold;
Blessed are those whose hearts are pure—
Their God they shall surely behold.

“Blessed are the peace makers all,
For they shall be called God’s heirs.
Blessed are those persecuted,
For righteousness and such affairs.

“When sinners shall persecute you,
Great blessings to you it will bring,
And also when they shall smite you
For the cause and sake of your King.

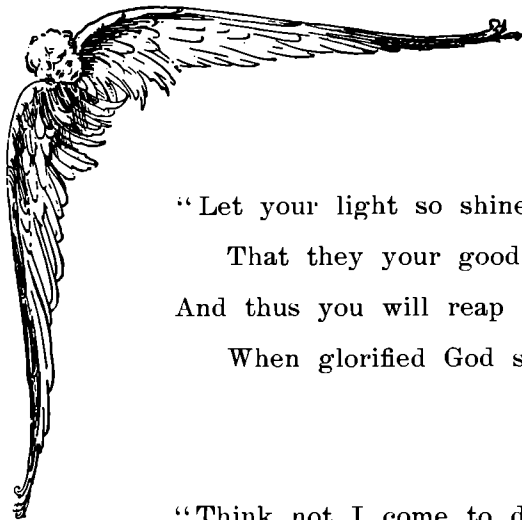


“Rejoice and be exceedingly glad,
For thus have ye been told
Did sinners persecute the saints,
And likewise prophets of old.

“For ye are the salt of the earth,
And unto you I would say,
If the salt have lost its savor
It is fit to be thrown away.

“A city that sits on a hill
Cannot be hidden from sight,
So you, my followers, at will
May ever display your light.

“Neither do men light a candle,
And hide it away in the dark,
But set it where people can see it
Shedding forth its glorious spark.



“Let your light so shine before men
That they your good works may see,
And thus you will reap your reward,
When glorified God shall be.

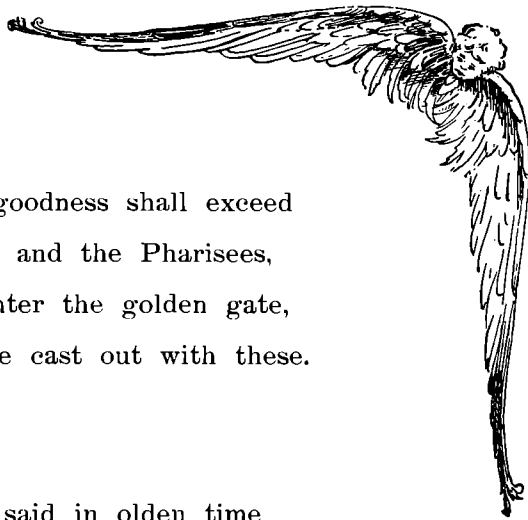
“Think not I come to destroy ;
The law and the prophets shall stand ;
No jot or no tittle shall pass
Until fulfilled in the land.

“Whoever shall break the commandments,
And shall teach others the same,
On reaching the kingdom of heaven
Shall scarcely be known by name.

“But he who keeps my commandments,
Instructing others also,
When they come into the kingdom,
God and His angels will know.



Nazareth—General View. The town to-day has a population of about 7,500. The mountain-village, with its white walls surrounded by groves of olive and fig trees, is most attractive, a most fitting place for the Savior to have spent his childhood and early manhood.

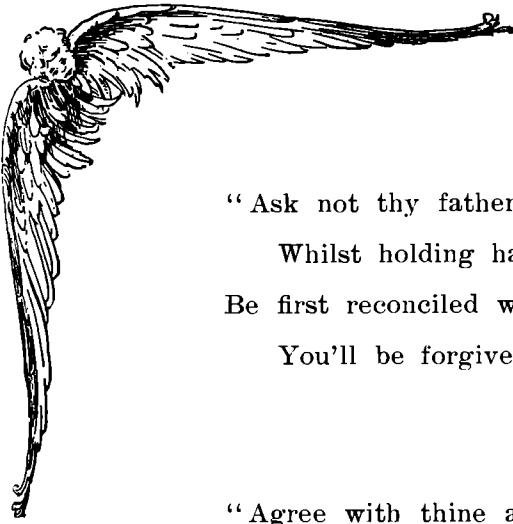


“Except your goodness shall exceed
The Scribes and the Pharisees,
Ye shall not enter the golden gate,
But shall be cast out with these.

“It hath been said in olden time
Thou shalt not kill at all,
On him who dares this wicked thing
God’s judgment surely will fall.

“But I say, whosoever shall
Be angry without a cause
Toward a brother, he shall be
Subject to the judgment laws,

“And he who in an angry mood
Shall call his brother names,
Shall surely be in danger of
The council and the flames.

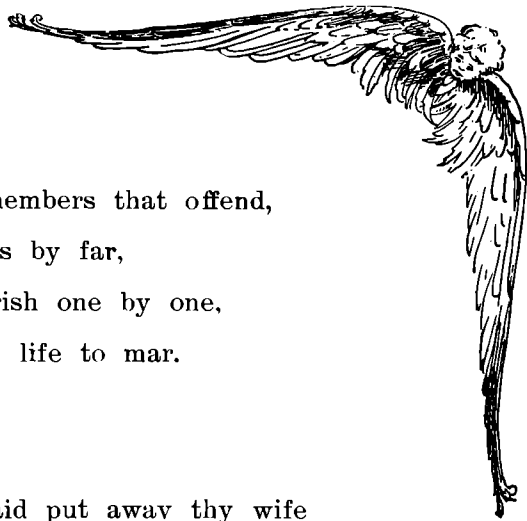


“Ask not thy father for blessings,
 Whilst holding hate with a brother,
Be first reconciled with the one,
 You'll be forgiven by the other.

“Agree with thine adversary
 Whilst thou art in the way,
Lest thou be cast into prison
 Where thou shalt surely stay.

“Until thou hast paid the last farthing
 In prison shalt thou abide
'Till the adversary, pardon,
 And judgment be satisfied.

“You have been told in times of old
 Adultery was forbidden.
To you I say in this our day
 Take care, it can not be hidden.

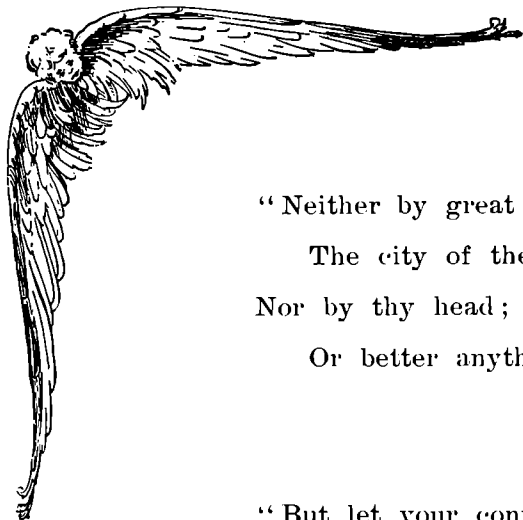


“Pluck off the members that offend,
For better 'tis by far,
They'd better perish one by one,
Than live thy life to mar.

“It hath been said put away thy wife
By simple act of thine,
But heed you well whate'er you do
With things that are Divine.

“It hath been said by them of old,
Forswear ye not a word,
But all your oaths, whate'er they be,
Perform unto the Lord.

“Swear not at all by anything,
By neither stump nor stone,
By earth, His footstool, nor by Heaven,
For 'tis God's holy throne.



“Neither by great Jerusalem,
The city of the king,
Nor by thy head; thou canst not change
Or better anything.

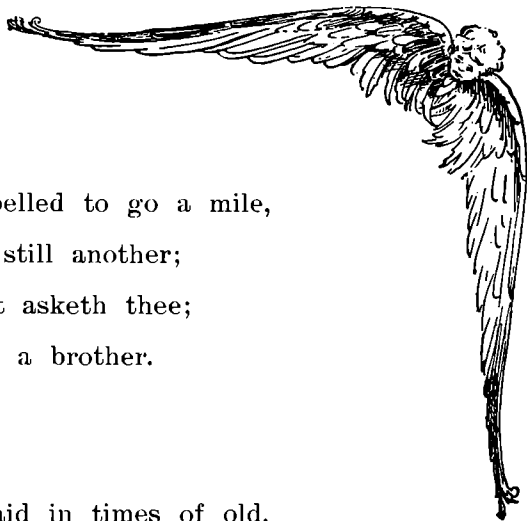
“But let your conversation be,
Forever yea and nay,
For evil comes of more than these,
Be careful what you say.

“Again, it hath been said to you,
Take tooth, or eye for eye,
I say to you, resist them all;
Thou canst, if thou wilt try.

“If man shall sue thee at the law
And take thy coat away;
Give him thy cloak along with it
Nor ever say him nay.



Ruins of Capernaum, at present cared for by Dominican Monks.

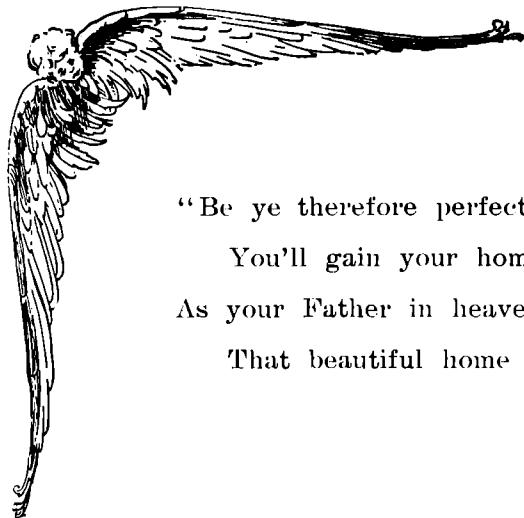


“And when compelled to go a mile,
Go with him still another;
Give to him, that asketh thee;
A borrower is a brother.

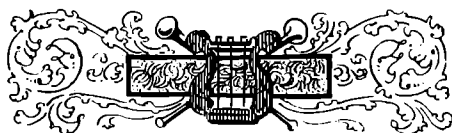
“It hath been said in times of old,
‘Thy neighbor shalt thou love,
And hate thy foe;’ I say, not so;
Love all, like God above,

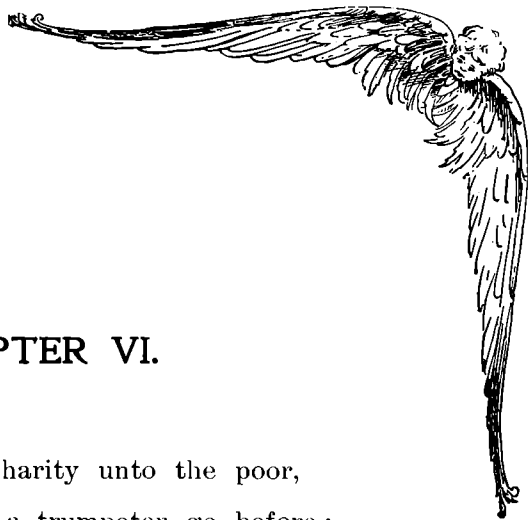
“That you may be the child of God,
Who doeth good to all,
Whose sunbeams blend and rains descend
On creatures great and small.

“If you love only who love you,
What reward can ye claim?
If ye salute brothers, ignoring others,
The Publicans do the same.



“Be ye therefore perfect and good,
You'll gain your home bye and bye ;
As your Father in heaven desires you should,
That beautiful home on high.



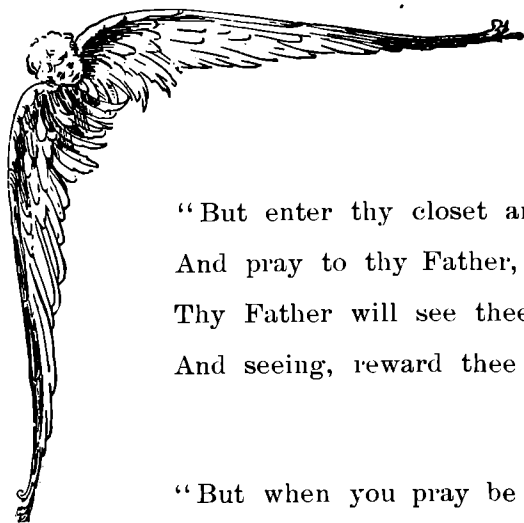


CHAPTER VI.

“WHEN you give charity unto the poor,
Don't ask that a trumpeter go before ;
For verily, verily I say unto you,
That is the way the hypocrites do.

“When giving, let not thy left hand know
What the right hand intends, or is going to do.
Thy alms thus given, much good will afford,
And thy Father repay thee in open reward.

“And when thou prayest, be not like the cheat,
Who prays in the public place, on the street,
To be seen of men, instead of the Lord,
For verily, I say, they have their reward.



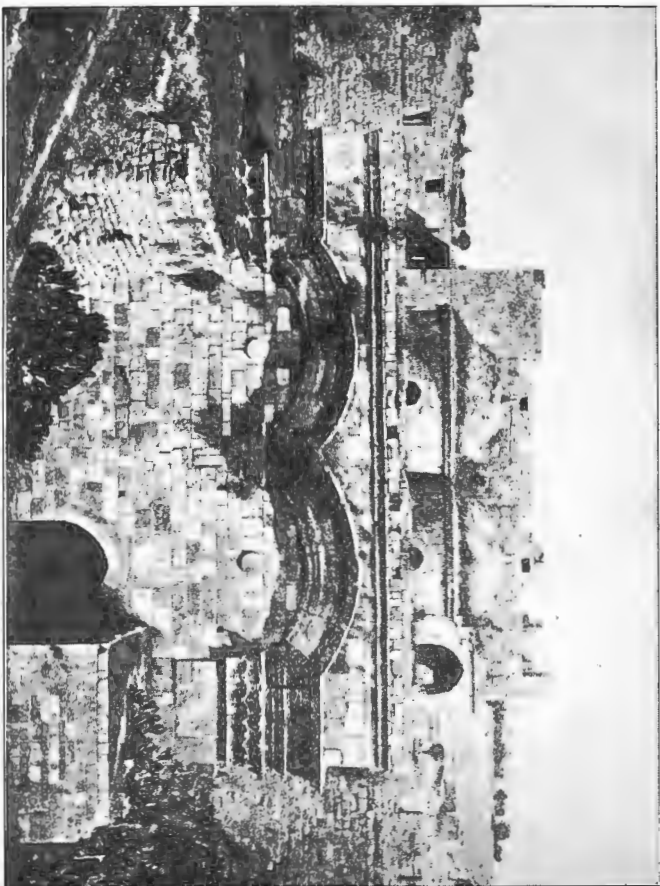
“But enter thy closet and shut thyself in,
And pray to thy Father, the pardoner of sin.
Thy Father will see thee in secret, no doubt,
And seeing, reward thee openly, out.

“But when you pray be not like unto such
Who think they are heard, for speaking so much,
Then never consider your prayer a task—
Your God knows your need, you’ve only to ask.

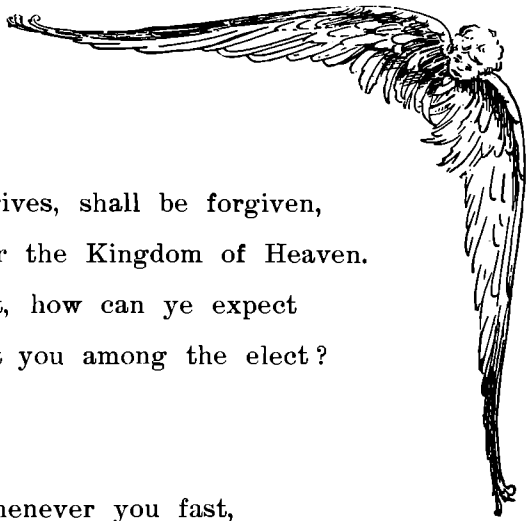
In this manner pray ye, (or much the same)

LORD’S PRAYER.

“Our Father in Heaven, we hallow Thy name.
May thy kingdom come, Thy will be done
Here on earth, as it is above the sun.
Give to us daily, our portion of bread,
For from Thy bounty, Creation is fed.
Forgive us our debts, Oh! Father we pray,
As we forgive others from day unto day;
Oh! keep us from all temptation, and then
To Thee be all power and glory, amen.”



Jerusalem - Golden Gate, Inside. The gate in its present form dates probably from the 7th century. Tradition says that here the lame man was healed by Peter and John.

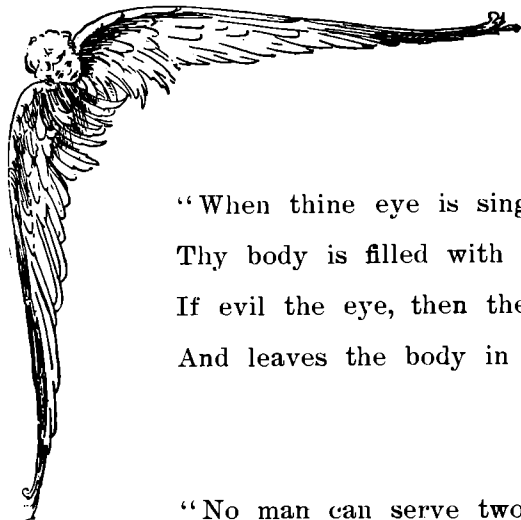


“The heart that forgives, shall be forgiven,
Such only, shall enter the Kingdom of Heaven.
But if ye forgive not, how can ye expect
Your Father to count you among the elect?

“Moreover, I say, whenever you fast,
Don't go about with your faces downcast;
For thus the Scribes and hypocrites do,
They have their reward, I say unto you.

“But when you fast make your faces to shine,
And open reward will surely be thine.
Think not here on earth your treasures to save,
The journey is short from cradle to grave.

“But lay up your treasures in Heaven, I say,
Where they'll not corrupt, or be stolen away.
Wherever thy treasure is laid up for thee,
There will thy heart most certainly be.

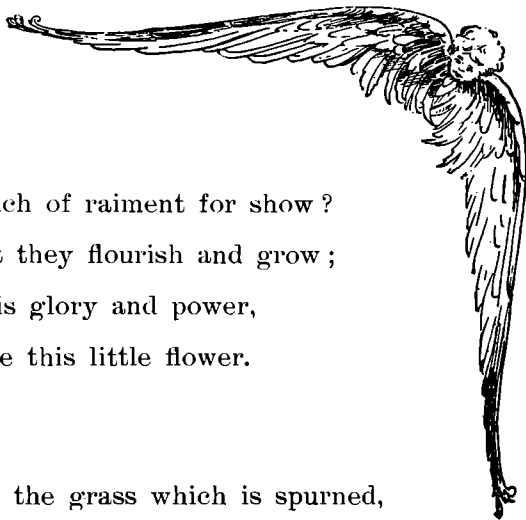


“When thine eye is single to justice and right,
Thy body is filled with Heavenly light.
If evil the eye, then the light gives room,
And leaves the body in darkness and gloom.

“No man can serve two masters, we’re told,
Despising the one, to the other he’ll hold;
Or hating the one, he will love the other,
Ye cannot serve God and Mammon together.

“Take no thought for your life, what ye shall eat,
For I say unto you, life’s more than is meat;
Neither take thought as to what you shall wear,
For God provides for the fowls of the air.

“They neither sow, reap, nor store away.
Now, are ye not much better than they?
Which of you, by thought, can add to your size?
To worry at such is surely unwise.



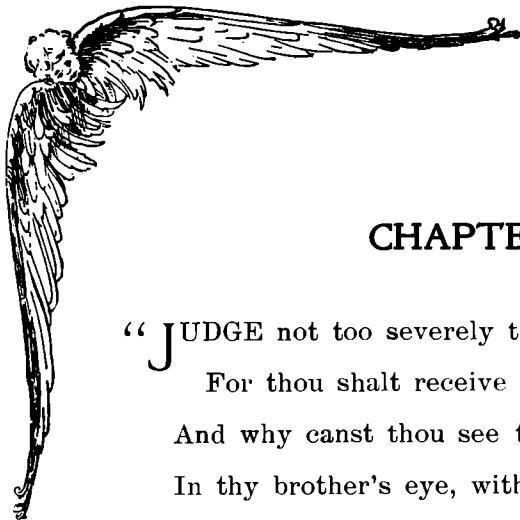
“Why think ye so much of raiment for show?
The lilies toil not, yet they flourish and grow;
Yet Solomon, in all his glory and power,
Was never arrayed like this little flower.

“If God so careth for the grass which is spurned,
Growing today, and tomorrow is burned,
How much better shall He provide for thee,
Although unworthy and faithless ye be?

“Therefore take no thought, saying, ‘what shall we
eat?

Or where shall we get our clothing and meat?’
The Gentiles seek these, and thereby show greed;
Your Father knoweth the things you most need.

“But seek ye the kingdom of God’s pure love,
These things shall be added from Heaven above.
Therefore don’t trouble yourselves with such things;
Enough for the day, is the evil it brings.



CHAPTER VII.

“JUDGE not too severely thy neighbors and brothers,
For thou shalt receive what thou givest others.
And why canst thou see the mote that had grown
In thy brother's eye, with a beam in thine own?

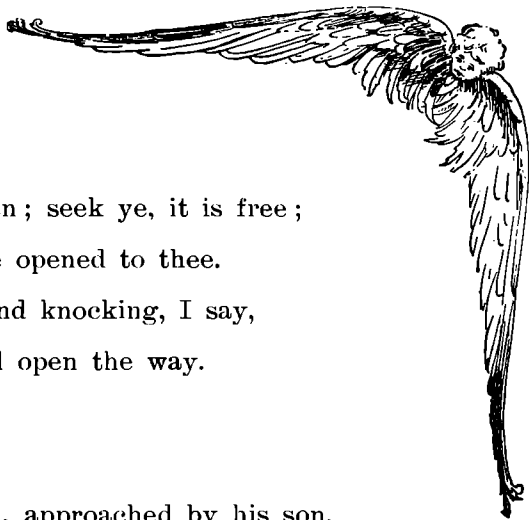
“How canst thou approach thy brother or friend
Proposing relief from the mote to lend,
Whilst the beam in thine own eye doth make thee
blind?
Relief for thyself, is what thou shouldst find.

“Thou hypocrite, take the beam from thine eye,
And then more clearly the mote thou'lt descry.

“Give not holy things, nor pearls that are fine,
To dogs in the street, nor yet to the swine,
Lest they trample your gifts and pearls so rare,
Then turning again, the giver they tear.



Jewish Women in Walking Costumes.

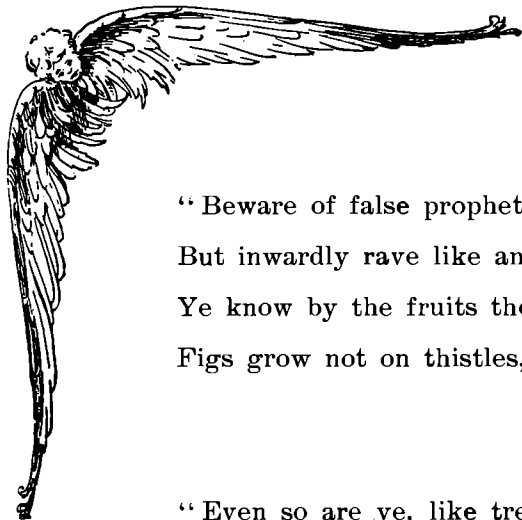


“Ask, it shall be given ; seek ye, it is free ;
Knock, and it shall be opened to thee.
For asking, seeking and knocking, I say,
Will surely supply and open the way.

“Or what man of you, approached by his son,
Whilst asking for bread would give him a stone?
Or who among you would serve up a dish
Of poisonous serpent, when asked for a fish?

“If you, being evil, know what’s best to do,
Much more will your Heavenly Father give you.
Consider what thou wouldst have, and then
Do ye even so unto all other men.

“Enter ye in, at the straight and narrow gate,
Nor lounge by the way, where the multitudes wait,
For many pursue the broad way of sin,
But narrow the gate where saints enter in.

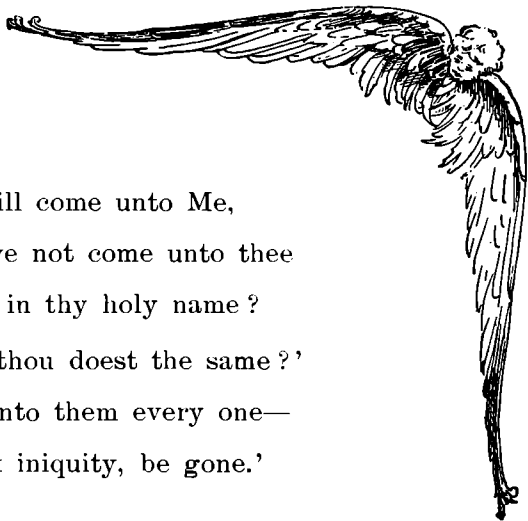


“Beware of false prophets, in raiments mild,
But inwardly rave like animals wild.
Ye know by the fruits their life adorns,
Figs grow not on thistles, nor grapes on thorns.

“Even so are ye, like trees of the wood ;
Evil brings forth evil, and good brings forth good.
A good tree (or man) no bad fruit can bring,
And good from evil is an absurd thing.

“Trees, bearing not fruit that is good, are spurned—
They are hewn to the ground, cast out and burned ;
For surely they’re not permitted to grow ;
Then, by their fruits, every one you shall know.

“Not every one that saith, ‘Lord, Lord unto me,’
The kingdom of Heaven shall enter or see,
But such as are completely forgiven,
And doeth the will of my Father in Heaven.

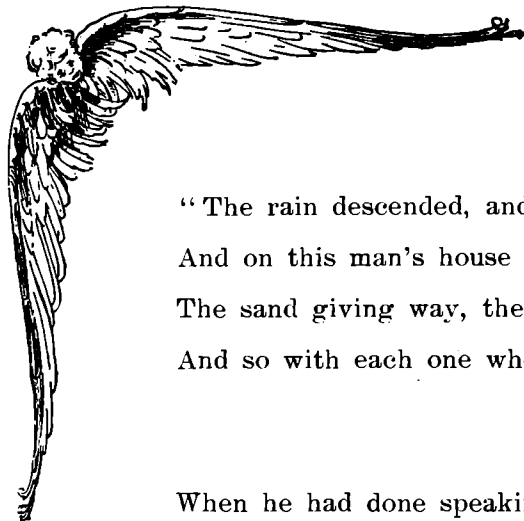


“In that day many will come unto Me,
Saying, ‘Lord, have we not come unto thee
As prophets, teaching in thy holy name?
Casting out devils as thou doest the same?’
And then will I say unto them every one—
‘Depart, ye that work iniquity, be gone.’

“Whosoever heareth the things I say;
Who heedeth the same, and at once obey,
Are like the wise man, who built on a rock
Where his building would stand the tempest’s shock.

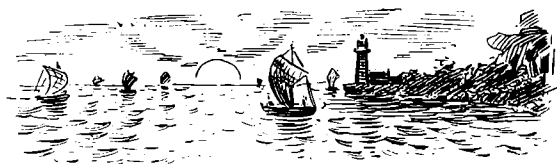
“The rains descended, and the great floods came,
The winds blew and beat, but ’twas all the same.
His dwelling was built so strong and so well,
It stood on a rock and never fell.

“And he who heedeth not the things I say,
But after hearing them, turneth away,
Is the same as the man who built on the sand,
(Which cost him as much as good solid land.)



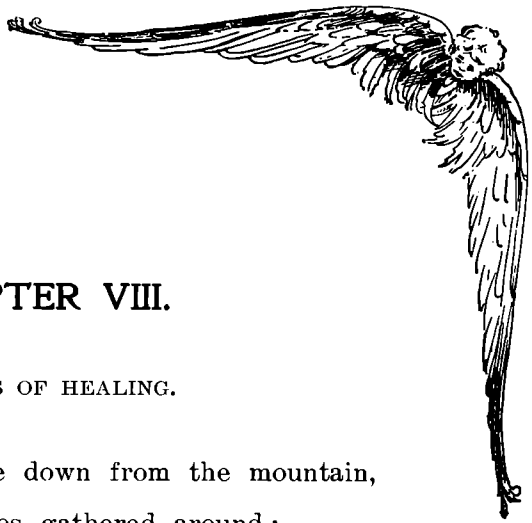
“The rain descended, and the floods came too,
And on this man’s house the winds beat and blew;
The sand giving way, the house could not stand,
And so with each one who builds on the sand.”

When he had done speaking, all were amazed
At his strange doctrine, his life, and his ways.
For he taught, as having power from on high,
And not as the Scribes in the times gone by.





The City of Tiberias, on the Sea of Galilee. Herod, the founder of the city, named it after the emperor, Tiberius.



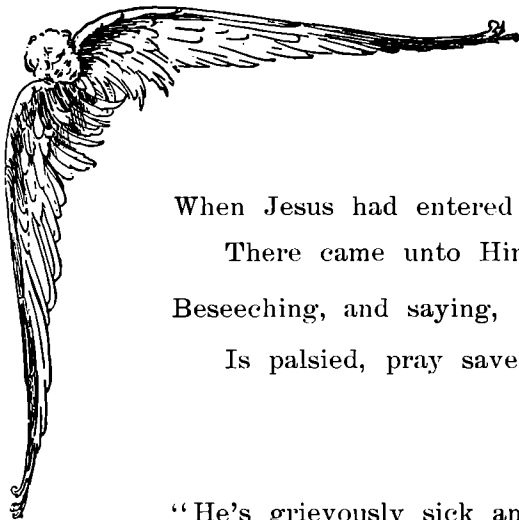
CHAPTER VIII.

MIRACLES OF HEALING.

WHEN Jesus came down from the mountain,
Great multitudes gathered around ;
And behold a leper came to Him,
Entreating that Christ make him sound.

Then Jesus complying, just touched him
And saying, "I will ; be thou clean" ;
Then at once the man's leprosy left him,
No more of his troubles were seen.

Then Jesus commanded this leper
To secrecy and to the priest,
With the gifts that Moses commanded
For a testimony at least.

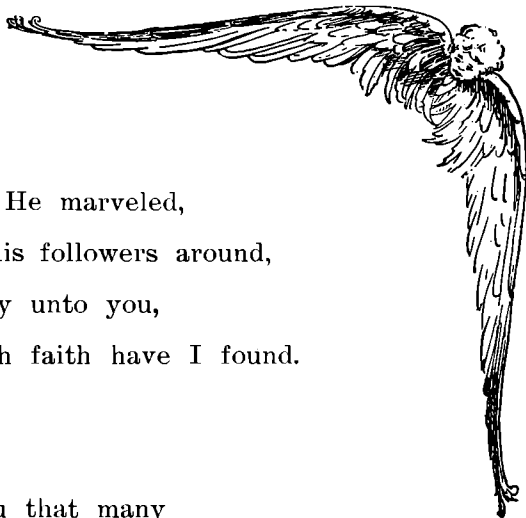


When Jesus had entered Capernaum,
There came unto Him a great man,
Beseeching, and saying, "My servant
Is palsied, pray save him, you can.

"He's grievously sick and tormented,
And lieth prostrate at my home."
Then Jesus replying unto him
Straightway, made answer, "I will come."

The centurion then hesitated,
And seemed to stand somewhat aloof,
And said to Jesus, "I'm unworthy
That thou shouldst come under my roof.

"For I am under authority;
My orders from none are concealed;
But just speak the word for my servant,
And I know that he will be healed."

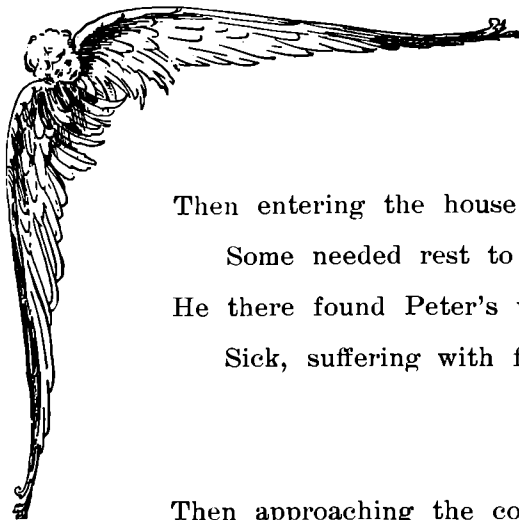


When Jesus heard it He marveled,
And turning to His followers around,
Saying, "Verily I say unto you,
Not in Israel such faith have I found.

"And I say unto you that many
Shall come from the East and the West,
And take their seats uninvited,
Among the oldest and best,

"But shall be cast into darkness,
Outside the banqueting hall,
Where gnashing of teeth and weeping
Shall be the experience of all."

And Jesus said to the centurion
"So be it unto thee, go thy way;"
And behold his servant was healed
In the self-same hour and day.



Then entering the house of Peter,
Some needed rest to obtain,
He there found Peter's wife's mother
Sick, suffering with fever and pain.

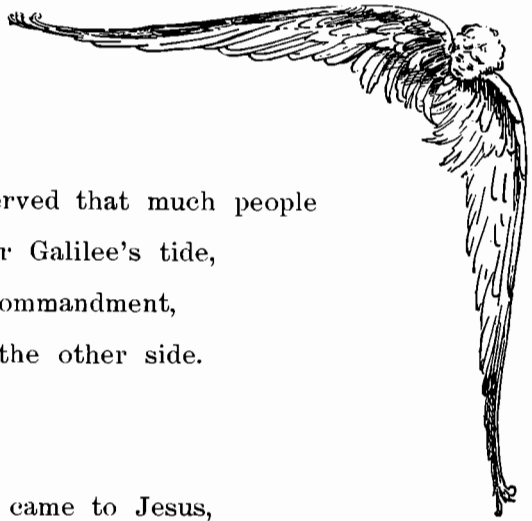
Then approaching the couch of the sick one,
And gently touching her hand,
She joyfully arose and ministered
Unto Jesus and his little band.

When the even was come they brought Him
Many with devils possessed,
With His word He cast out the spirits,
And healed all the sick and distressed,

That it might be fulfilled, which was spoken
By Esaias the prophet, who said,
"That He to lighten our burdens,
Bear our sickness and troubles instead."



The Oak of Abraham, near Hebron. The trunk of the tree is about 32 feet in circumference. Here Abraham is said to have pitched his tent.

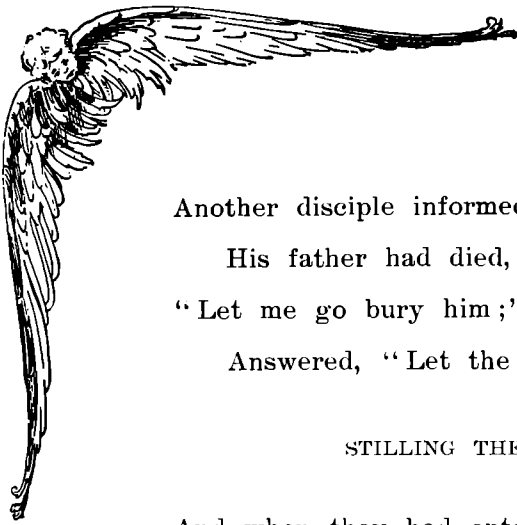


Now when Jesus observed that much people
Had gathered near Galilee's tide,
He gave his gentle commandment,
And departed to the other side.

And a certain Scribe came to Jesus,
Saying, "Master, I'll follow Thee ;
Wherever Thou goest, I'll follow,
Thy disciple I'm anxious to be."

Jesus then mentioned the foxes,
And the homes provided for these ;
Of the joyful feathered songster,
And its soft downy nest in the trees.

And comparing His desolate station
With the beasts, and the fowls in their bed ;
Thus showing that He whom they followed,
Had no place of rest for his head.



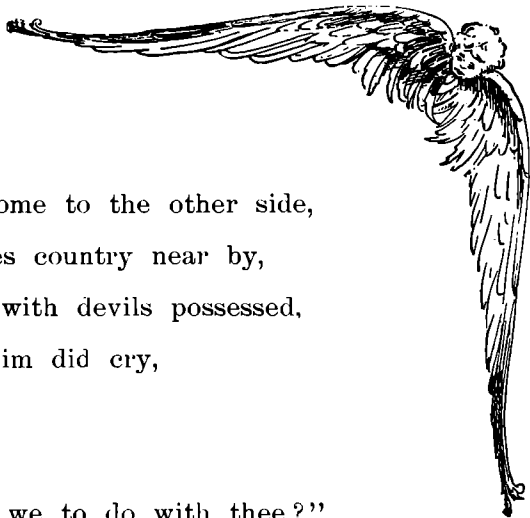
Another disciple informed Him, that
His father had died, and said.
“Let me go bury him;” but Jesus
Answered, “Let the dead bury the dead.”

STILLING THE TEMPEST.

And when they had entered a ship,
Behold a great tempest arose,
And the waves dashed over the vessel
While Jesus was taking repose.

His disciples came and awoke Him
Saying, “Save us, we perish,” and He,
Rebuking the winds and the waters,
A calm came over the sea.

But the men with Him marveled, saying,
“What manner of man is this?
That even the winds and the seas obey;
Are the winds and the waters His?”



And when He was come to the other side,
To the Gergesenes country near by,
There met Him two, with devils possessed,
And they unto Him did cry,

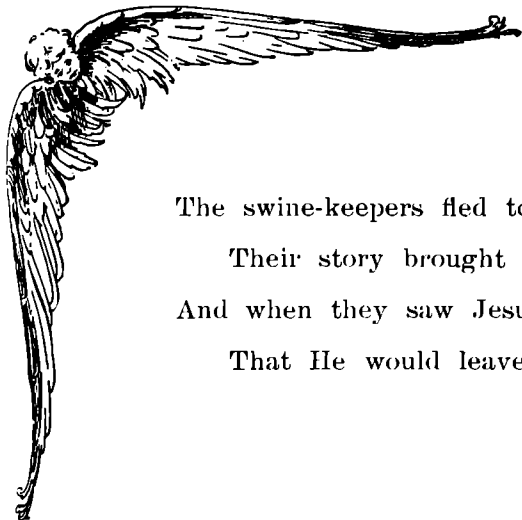
Saying, "What have we to do with thee?"

(Acknowledging Him God's son).

"Art thou come to torment us
Before our race is run?"

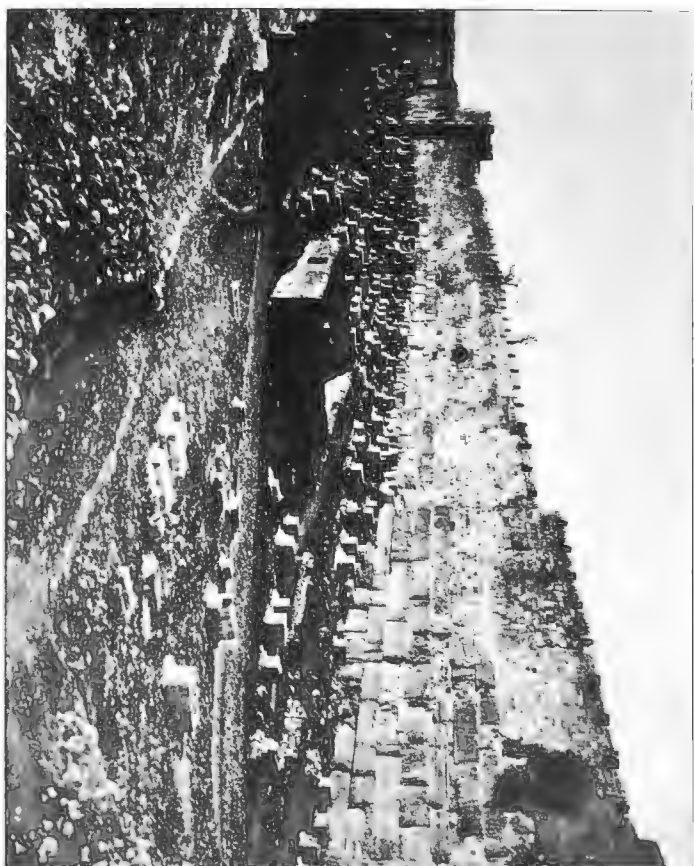
And there was a herd of feeding swine
A good way off, and then
The devils requested to enter the swine
When compelled to come out of the men.

He said to them, "Go, and be it so;"
Then the swine ran into the sea,
And, thus 'twas found, the herd was drowned
In the waters of deep Galilee.

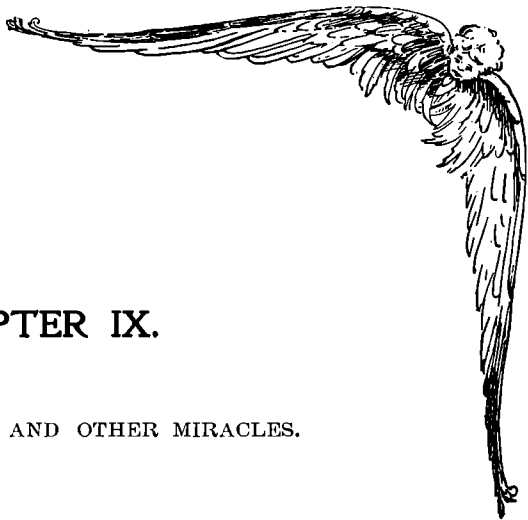


The swine-keepers fled to the city near ;
Their story brought out a host,
And when they saw Jesus, besought of Him
That He would leave their coast.





Jerusalem.—Turkish cemetery and wall of the city.

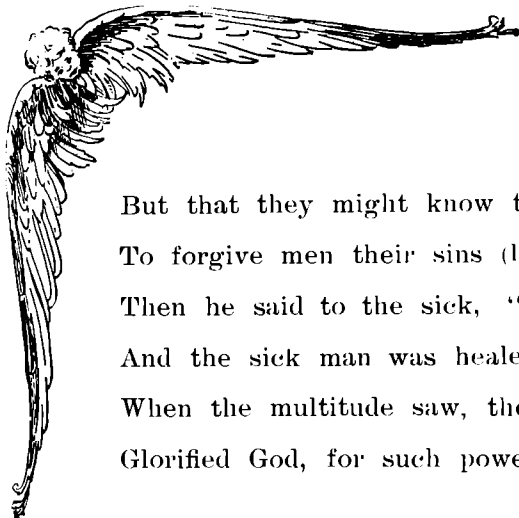


CHAPTER IX.

RAISING THE DEAD AND OTHER MIRACLES.

THEN Jesus took ship as we understand,
And came to a city of His own native land;
And they brought to Him, a sick man, 'tis said;
Helplessly palsied, prostrate on his bed.
And He said to the sick man, with whom they had
striven—
“Son, be of good cheer, thy sins be forgiven.”

And behold certain Scribes, more jealous than kind,
Accused Him of blasphemy, (in their own mind;)
And Jesus, knowing their thoughts, said, “Why
Think ye evil in your hearts? For I
Say unto you, it's as easy to say,
‘Thy sins be forgiven,’ as ‘go on thy way’;”

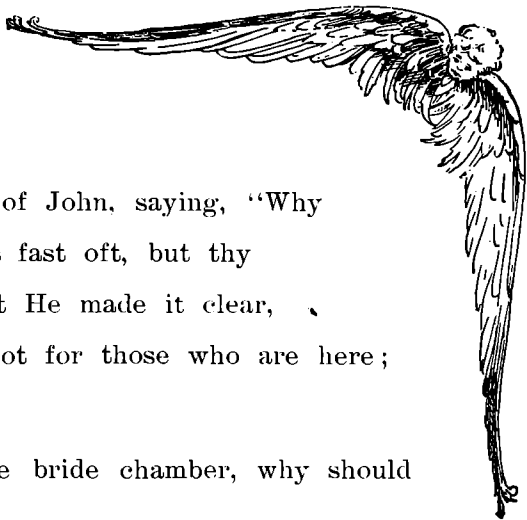


But that they might know the power He was given
To forgive men their sins (by His Father in Heaven),
Then he said to the sick, "Arise, take up thy bed,"
And the sick man was healed as soon 'twas said.
When the multitude saw, they marveled, and then
Glorified God, for such power among men.

Then Jesus chose Matthew, as one of his band,
A receiver of customs, or tax of the land.
Then straightway to Matthew's house did they go,
And dined with publicans, and sinners also.

When the self-righteous Pharisees saw it, they said,
"How is it your Master will deign to break bread
With sinners?" (the business men of the land.)
Such things the bigots could not understand.

Then Jesus, (well knowing the Pharisees' mind,)
Said, "The sick, (meaning sinners) are the only kind
Who need a physician; go learn and repent,
For these are the sick to whom I was sent."



Then came the disciples of John, saying, "Why
Do we and the Pharisees fast oft, but thy
Disciples fast not?" But He made it clear,
By saying, "We mourn not for those who are here;

"But the children of the bride chamber, why should
they fast

While the bridegroom is with them? But the days
come at last

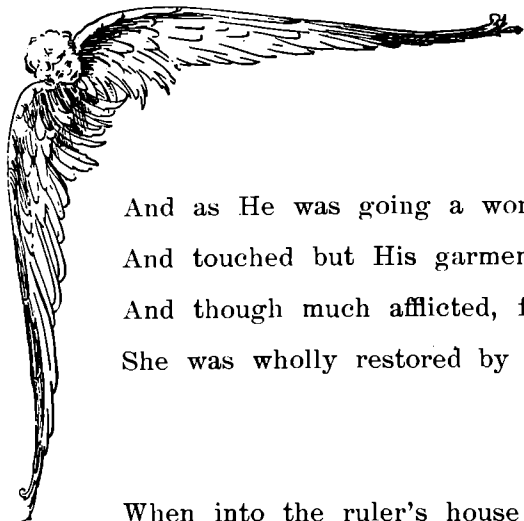
When the bride groom is taken, then those who are left
Will fast, because of a dear one bereft."

Then the old and the new, He spoke of, to show
The difference of now from years long ago.

The bottles and garments were made to compare
With the dispensation when John was there.

And while He was speaking these things to them,
Behold a certain ruler came worshiping Him,
Saying, "My daughter is dead, thy help wouldst thou
give

And lay thy hand on her, I know she would live."



And as He was going a woman came nigh
And touched but His garment as thus He passed by ;
And though much afflicted, from that very hour
She was wholly restored by her faith in His power.

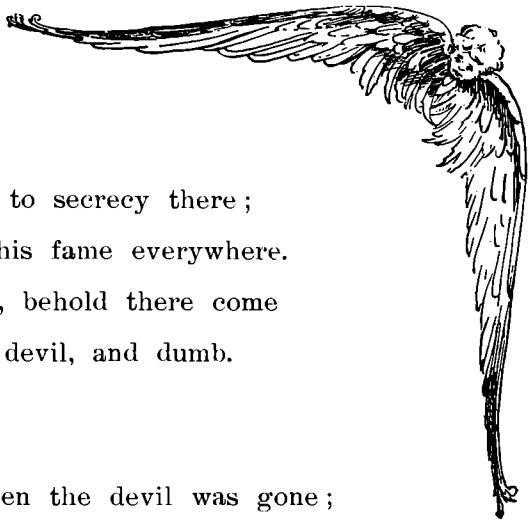
When into the ruler's house Jesus had come,
The noise of mourners was filling the home,
And they laughed Him to scorn, when He quietly said,
"Give way, for the maid whom ye mourn is not dead."

And when He had taken the maid by the hand
She arose, and His fame went about through the land.
When Jesus departed He was followed by two
Who were blind, and crying as many now do,

"Have mercy on us, Son of David the king!"
Jesus said, "Believe ye that I can do this thing?"
They showing their faith, by their answer, "Yea Lord;"
Their eyes were opened, by a touch and a word.



Jerusalem.—Damascus Gate.



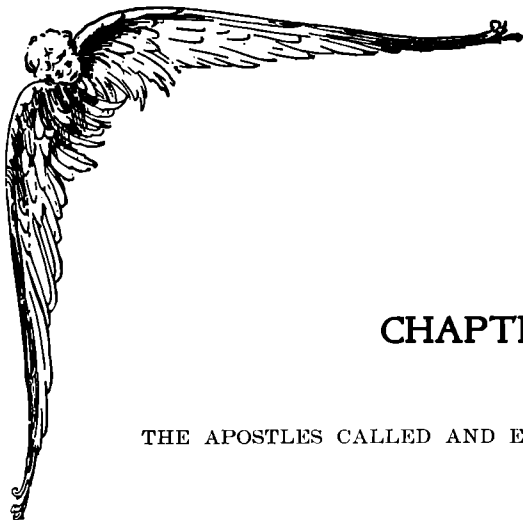
And Jesus charged them to secrecy there ;
But they spread abroad his fame everywhere.
And when they went out, behold there come
A man possessed with a devil, and dumb.

The dumb man spake when the devil was gone ;
And the multitudes marveled, every one.
But the Pharisees said, (being privy to pelf,)
“He casteth out devils, through the devil himself.”

Jesus went through the cities and towns everywhere,
Preaching and teaching in synagogues there ;
Laboring, His kingdom to establish, ordain.
Healing all manner of sickness and pain.

But when He saw the multitudes there,
He was moved with compassion on account of their
care.

“The harvest is plenteous ;” He said to them ; “then
Pray the Lord to send helpers to gather it in.”



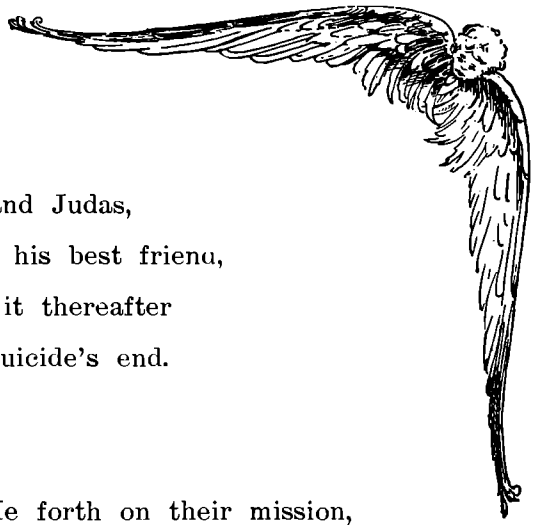
CHAPTER X.

THE APOSTLES CALLED AND ENABLED TO DO MIRACLES.

JESUS, calling his disciples unto him
Then gave them power and might
To cast out unclean spirits,
And heal all sickness and blight.

The first of the twelve apostles,
Is Simon, (as Peter best known,)
Then comes Andrew his brother,
And Zebedee's sons, James and John.

Philip, Bartholomew and Thomas,
And Matthew the publican also,
James the son of Alpheus,
And Lebbeus, (who as Thaddeus we know.)

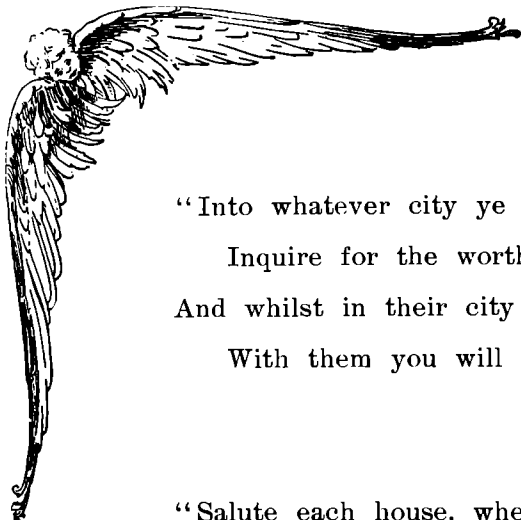


Simon the Carmite, and Judas,
 He who betrayed his best friend,
Who lived to regret it thereafter
 And came to a suicide's end.

These twelve, sent He forth on their mission,
 And gave them His commands;
"Enter not the cities of Samaria,
 Neither pass through the Gentile's lands.

"But go to the lost sheep of Israel,
 Teaching as ye have been taught;
Healing and casting out devils;
 Buying as ye are bought.

"Giving as ye have been given,
 Think not of what ye shall eat;
Provide neither clothing nor money,
 For the workman is worthy his meat.



“Into whatever city ye enter,
Inquire for the worthy and good,
And whilst in their city remaining,
With them you will make your abode.

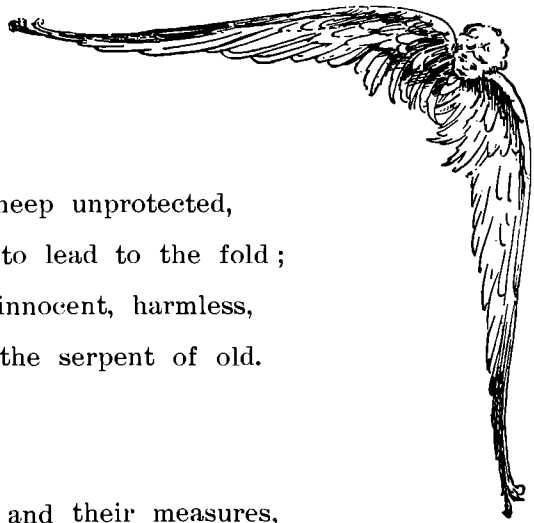
“Salute each house, when ye enter;
To all, politeness is due;
If worthy, leave your blessings with them,
If not, take your blessings with you.

“Whosoever shall not receive you,
Nor list to the words you repeat,
When ye depart from their city
Shake the dust off your feet.

“For Sodom and Gomorrah, though wicked,
In judgment more tolerable shall stand,
Than those who scorn and reject you
In such wicked city and land.



Mosque of El Aksa, Jerusalem, south of Omar's Mosque, in the Temple Area. The basin in front was once supplied from the Pools of Solomon

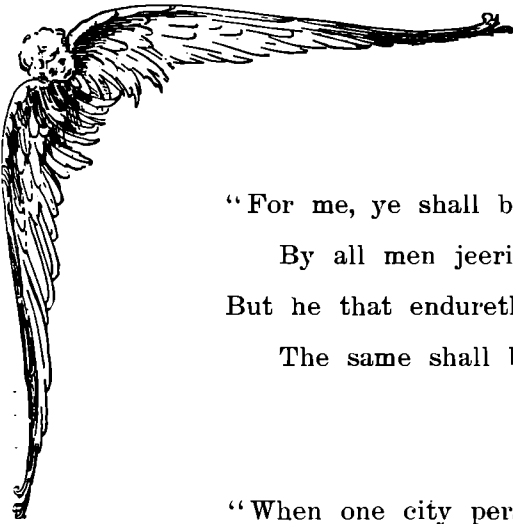


“I send ye as sheep unprotected,
No shepherd to lead to the fold;
Be ye therefore innocent, harmless,
And wise as the serpent of old.

“Beware of men and their measures,
Of governors, councils and kings;
For they will scourge and abuse you,
And do many more wicked things.

“But when ye are delivered unto them,
Think not what to say or to do,
For your Father in Heaven is ready
And willing to answer through you.

“The brother shall deliver the brother,
And the father betray and chide;
Children rise up against parents,
And suffer them crucified.

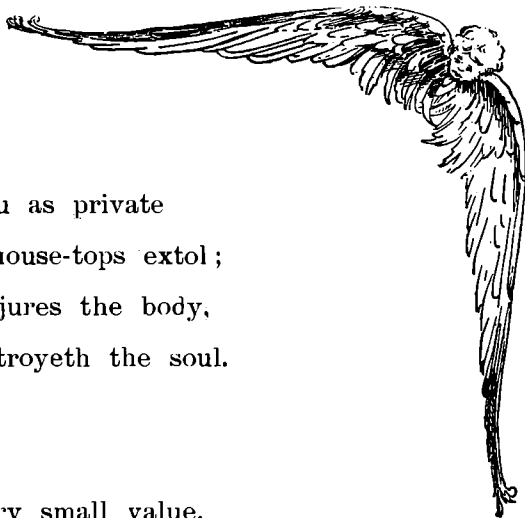


“For me, ye shall be hated,
By all men jeeringly passed;
But he that endureth forever,
The same shall be saved at last.

“When one city persecutes you,
To another one straightway flee;
For before ye have gone over Israel
I will again come to thee.

“The disciple or servant is no better,
Or higher, than master or lord;
Ye see how men have reviled Me,
And hearkened not unto my word.

“Don’t think to receive better treatment
Than they unto Me have shown,
And all that is hidden and covered
Shall be uncovered and known.

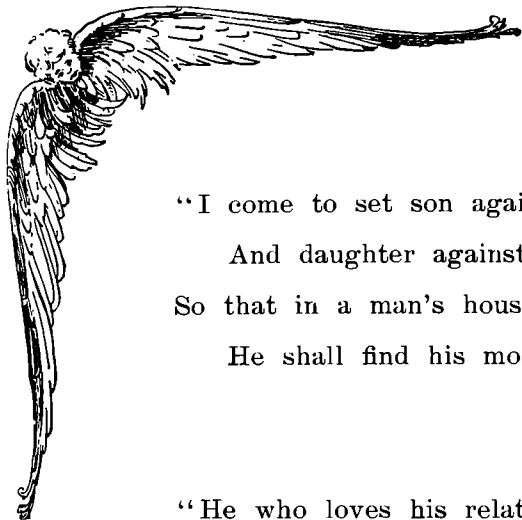


“And what I tell you as private
Go ye from the house-tops extol;
Fear not him who injures the body,
But him who destroyeth the soul.

“A sparrow is of very small value,
Yet for each one the kind Father cares;
Ye are more valued than sparrows,
And He has numbered your hairs.

“Whosoever therefore shall confess Me
Before all men as his friend,
Him will I confess to my Father,
To a place in His kingdom commend.

“But those who deny Me before men,
For them I have no kind word;
I come not to send peace on earth,
But rather to send a sharp sword.



“I come to set son against father,
And daughter against mother also,
So that in a man's household,
He shall find his most bitter foe.

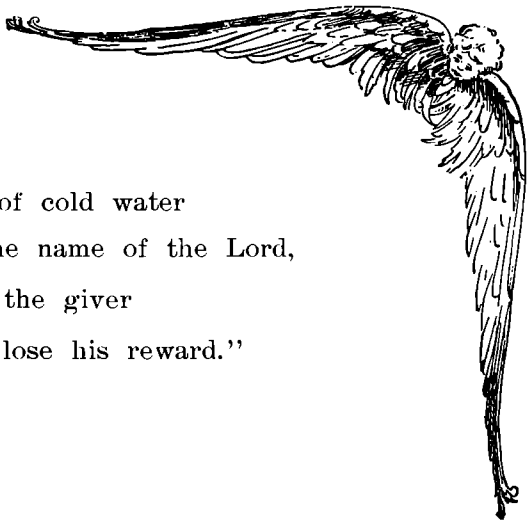
“He who loves his relations,
(Though parents or children they be,)
More than he does the Master,
The same is not worthy of Me.

“But take up your cross and follow
Wherever I'm bidden to go;
Thus losing your life, you shall find it,
And prove yourself worthy also.

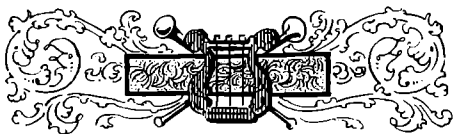
“He that receiveth you, receiveth
Me and my Father likewise;
And he shall receive a prophet's reward
When he reaches his home in the skies.

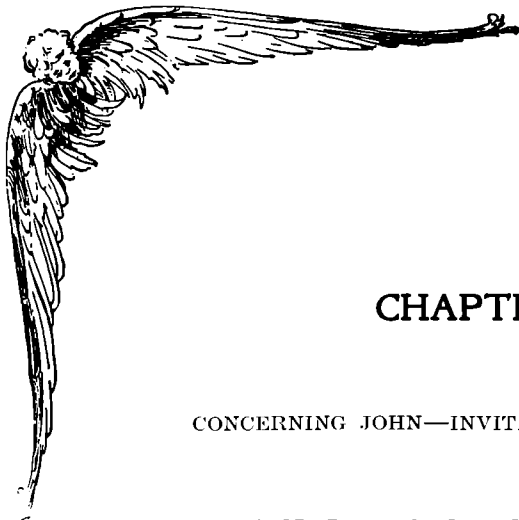


The River Jordan.



“The gift of a cup of cold water
To disciples in the name of the Lord,
I say unto you that the giver
Shall in no wise lose his reward.”





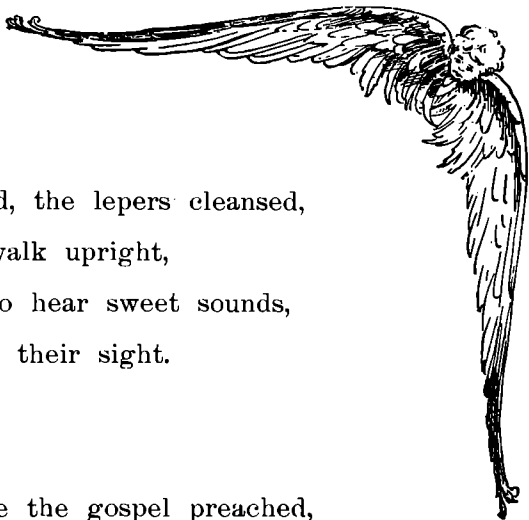
CHAPTER XI.

CONCERNING JOHN—INVITATION TO THE WEARY.

WHEN Jesus had ended commanding
His twelve disciples to go ;
He departed thence to their cities
To preach His gospel also.

Now when John, (who was lying in prison,)
Heard of the works that were done,
Sent his disciples to Jesus,
Asking if He was the one

Of whom he had been testifying ?
Or whether another should be ?
“But,” said He to them, “show John,
These things which ye hear and see.

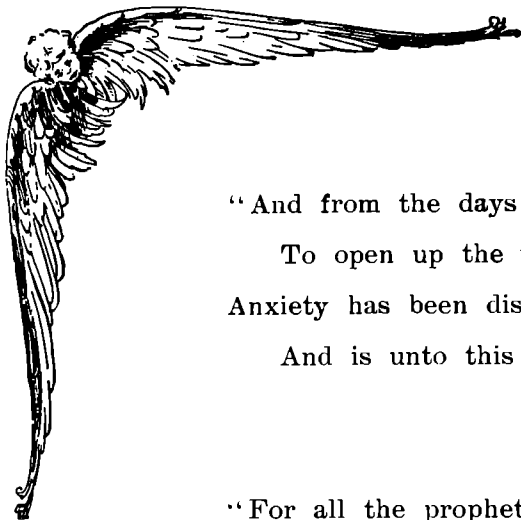


“The dead are raised, the lepers cleansed,
The lame, they walk upright,
The deaf are made to hear sweet sounds,
The blind receive their sight.

“The poor doth have the gospel preached,
And blessed thrice is he,
Who shall not be offended, but
Shall put his trust in Me.”

And as they went, and Jesus saw
The wondrous throng and press,
He asked of them, “Why went ye out
Into the wilderness?

“Among all men of women born,
No greater e’er was given
Than John; yet he the least would be,
With those in the Kingdom of Heaven.



“And from the days when John began
To open up the way,
Anxiety has been displayed,
And is unto this day.

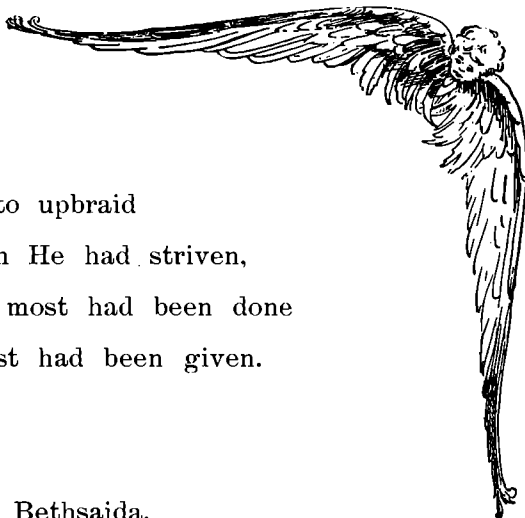
“For all the prophets, and the law
Foretold his coming, how
That Elias should appear,
Think, comprehend it now.

“But this generation, like children,
Who in the markets have cried;
Demanding all things of their fellows,
Never being quite satisfied.

“John came, neither eating nor drinking,
I came, living like them,
Yet they will hearken to neither,
And both of our methods condemn.”



The Mosque of Omar, Jerusalem, standing partly on the site of the ancient Temple. It is a handsome octagon, each side measuring 66 feet 7 inches in length.

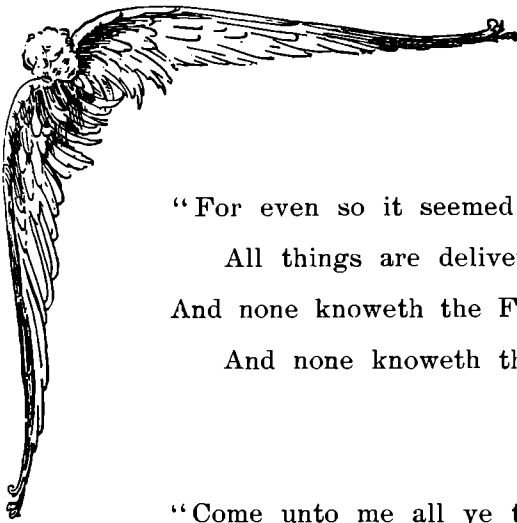


And then He began to upbraid
The cities wherein He had striven,
Showing wherein the most had been done
By them, the least had been given.

Condemning Chorazin, Bethsaida,
As compared with Sidon and Tyre,
“And thou Capernaum, exalted,
Shall surely be cast into fire.

“Thy temples and towers shall be brought down,
Thy streets made desolate and void,
If Sodom had seen thy mighty works,
It would not have been destroyed.”

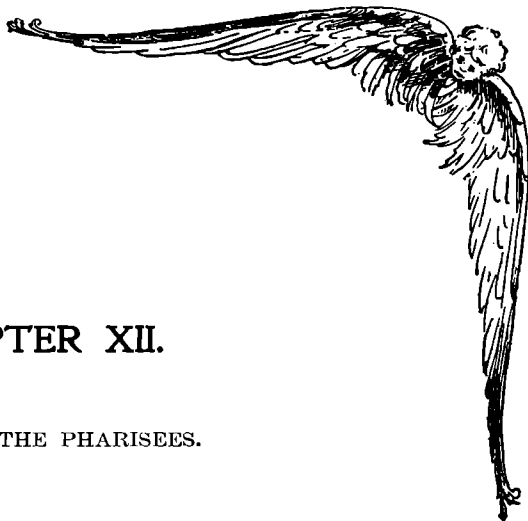
And then straightway he began to pray
To his Father, the Lord of Heaven,
And thanked Him because his gospel and laws
To only babes had been given.



“For even so it seemed good in thy sight,
All things are delivered to me,
And none knoweth the Father, save the Son alone,
And none knoweth the Son save Thee.

“Come unto me all ye that be
Heavy laden with sorrow or care,
If Jesus you’ll seek, you’ll find Him meek,
His yoke is easy to bear.”





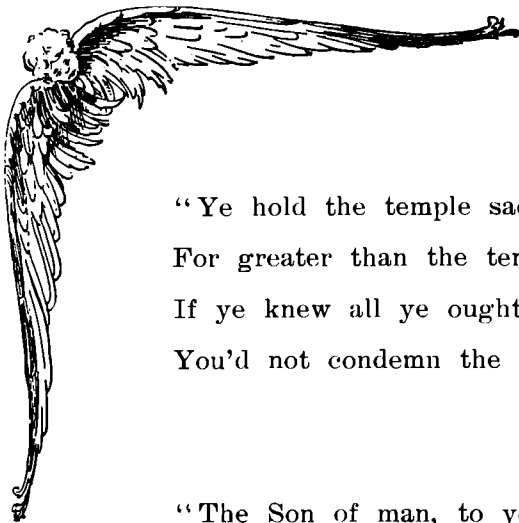
CHAPTER XII.

REBUKETH THE PHARISEES.

THEN Jesus went, on the Sabbath day,
Through fields of grain near the public way;
His disciples there did pluck and eat
Of the ears of corn so fresh and sweet.

The Pharisees to Him did say,
“Your disciples break the Sabbath day;”
Then to the Pharisees He said,
“Why thus accuse? have ye not read

“How David ate unlawful bread
That was prepared for priests instead,
Or how that priests profane this day
And yet entirely blameless they?



“Ye hold the temple sacred, why?
For greater than the temple is nigh;
If ye knew all ye ought to know,
You’d not condemn the guiltless so.

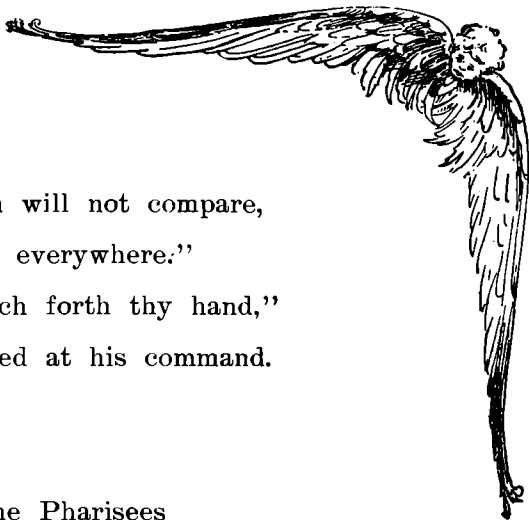
“The Son of man, to you I say,
Is Lord of e’en the Sabbath day.”
Then entered He a temple there
Where Jews were wont to come for prayer.

A man with withered hand was there,
Who unto Jesus then drew near,
But then the Jews were heard to say,
“Can cures be wrought on Sabbath day?”

And Jesus said, “What man I say
Would have a sheep on Sabbath day
Fall in a pit, then stand about,
And not lay hold to lift it out?



Tomb of David, Jerusalem.

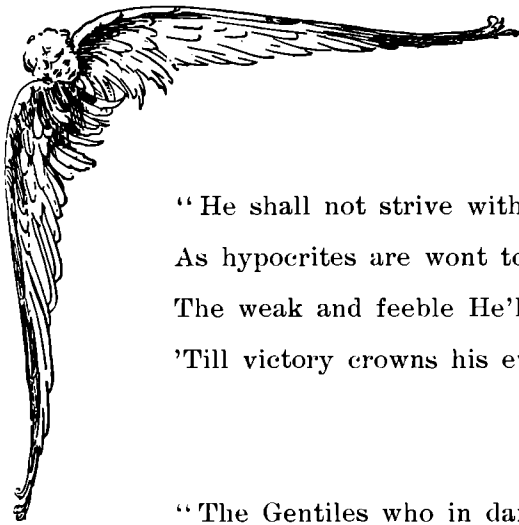


“As sheep, with man will not compare,
Do good on all days, everywhere.”
Then said He “Stretch forth thy hand,”
’Twas done, and healed at his command.

Then counseled all the Pharisees
How they might stop such works as these ;
But Jesus, knowing their intent,
Withdrew from thence, and as He went,

Great multitudes, of great and small,
Then followed him. He healed them all,
And charged them that they say no word,
By which they’d know He was the Lord,

That it might be fulfilled, as was foretold:
Esaïas had said, in days of old,
“Behold my servant, your Lord and King,
Who judgment unto Gentiles bring.

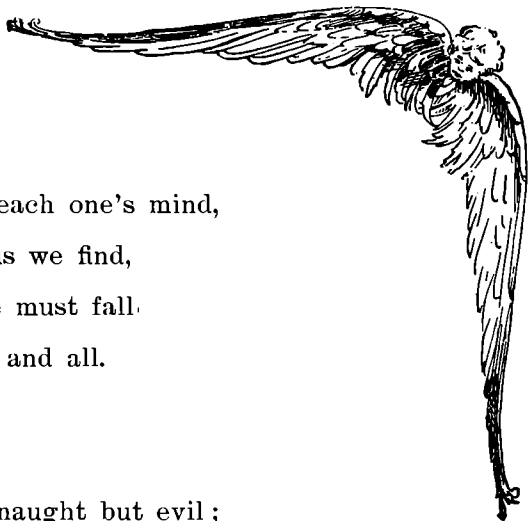


“He shall not strive with outward show
As hypocrites are wont to do,
The weak and feeble He’ll protect
’Till victory crowns his every act.

“The Gentiles who in darkness grope
Shall in my servant trust and hope.”
A dumb, blind man at once was brought,
And he was healed upon the spot.

And all the people were amazed,
As on the wonderous things they gazed;
And they inquired of every one,
“Who is this King David’s son?”

But the creed-bound Pharisees,
Fanatical and hard to please,
Said, “He with satan did unite
And cast out devils by his might.”

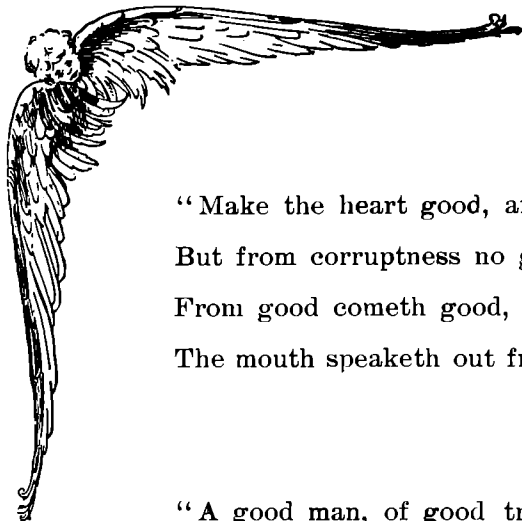


Then Jesus, knowing each one's mind,
Said unto them, "Thus we find,
A kingdom or a house must fall
When not united, one and all.

"Ye Pharisees think naught but evil;
How say ye, 'Satan fights the devil?'
If Beelzebub helps Me, then who
Assists your children thus to do?

"But if through God I do these things,
God's kingdom unto you it brings.
How can one spoil one's goods, I say,
Unless he be stronger? then he may.

"He that's not with me nor heareth the word,
Gathereth not with me, but scattereth abroad.
All sins may be forgiven, save the one
Of ascribing to satan, what Jesus hath done.



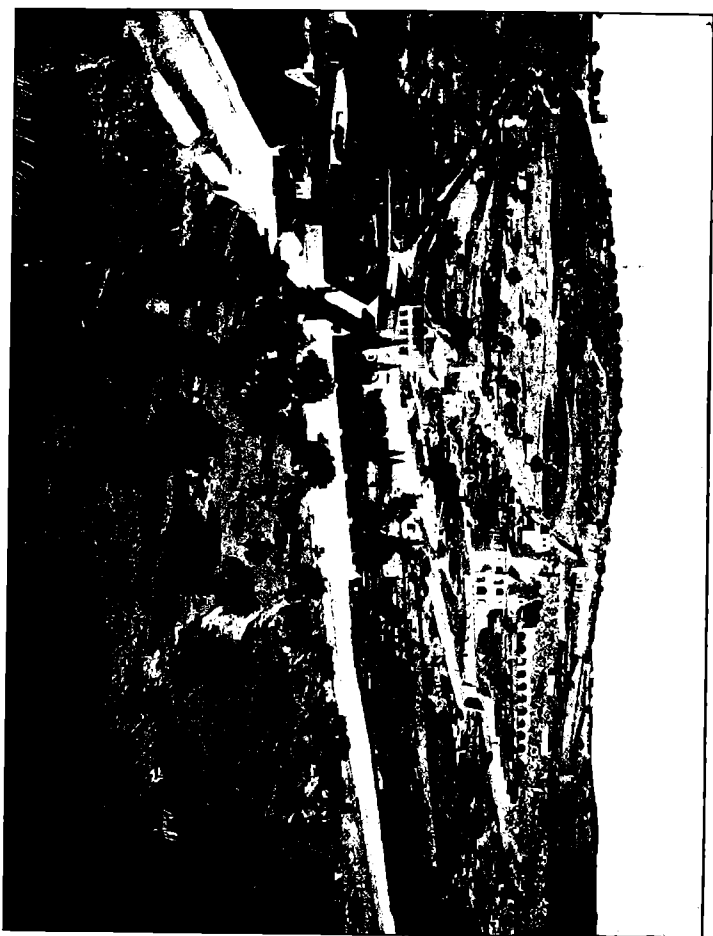
“Make the heart good, and the acts are the same,
But from corruptness no good ever came ;
From good cometh good, from evil cometh sin,
The mouth speaketh out from the heart that’s within.

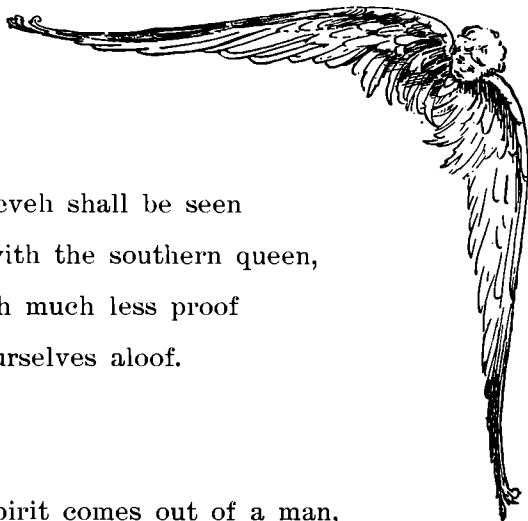
“A good man, of good treasure good things brings,
And an evil man, of evil treasure brings evil things;
Then speak ye no evil, for every word said
Shall either exalt thee or fall on thy head.”

The Scribes and the Pharisees then sought a sign,
But Jesus well knowing their aim and design
Rebuking them said, “The wicked and bad
Are seeking for that they’ve already had.

“But one sign I give you, as Jonah of old,
Lay in the whale’s belly three days we are told,
So shall I likewise from these scenes depart,
And be three days in mother earth’s heart.

Mount of Olives, including Gethsemane. It runs parallel with the hill on which the Temple was built, but is a little higher - 2,723 feet above sea-level. Olive trees are still scattered over its slopes.



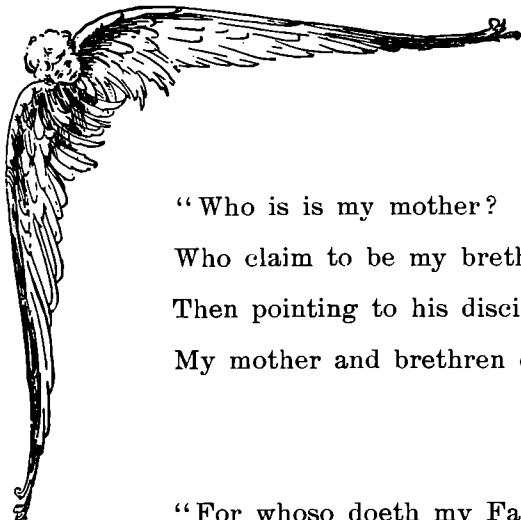


“But the men of Nineveh shall be seen
To rise in judgment with the southern queen,
For they believed with much less proof
Than ye that hold yourselves aloof.

“When the unclean spirit comes out of a man,
He walketh abroad, to find rest, if he can,
But finding none, reenters the same house (or place)
And finds it all garnished and more to his taste.

“Then finding other spirits more settled in sin
He opens the doors, inviting them in;
With each spirit added, more wicked they grew
The man became worse, so be it with you.”

While He yet talked to the people, behold!
His mother and brethren stood without, He was told,
Desiring to speak to Him, it was said,
Then turning to them who told him, He said,—



“Who is is my mother? And who are they
Who claim to be my brethren, I say?”
Then pointing to his disciples, said, “Behold
My mother and brethren of my Father’s fold.

“For whoso doeth my Father’s will
Is my brother and sister and mother still;
Though sacred be our earthly ties
All worldly things we sacrifice.”





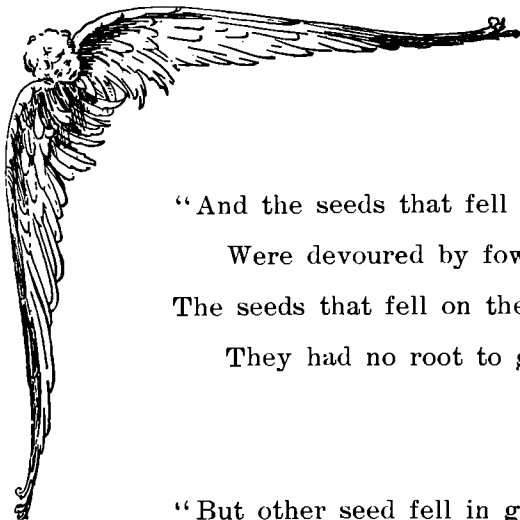
CHAPTER XIII.

PARABLE OF THE SOWER AND THE SEED.

THE same day Jesus went out of the house,
And sat Him down by the seaside.
When great multitudes had gathered round
He sat in a ship on the tide.

And as the multitudes stood on the shore,
Many things unto them did He show,
And he spake of this parable, saying, "Behold
A sower went forth to sow.

"Then some seed fell by the wayside there,
And others, on stony ground,
And others still, on the side of the hill
Where thorns and bushes abound.



“And the seeds that fell by the way-side drear
Were devoured by fowls, and so
The seeds that fell on the stony ground.
They had no root to grow.

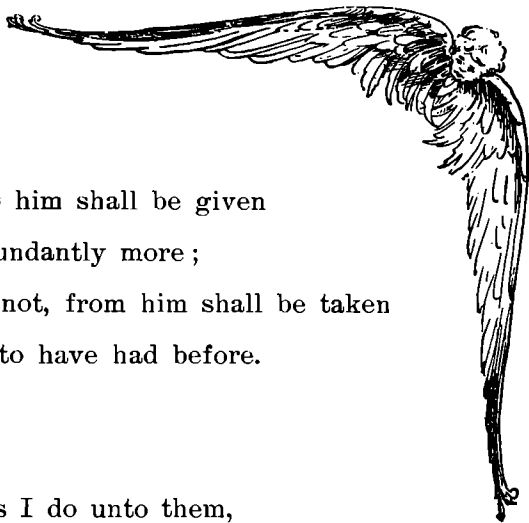
“But other seed fell in good rich soil,
And increased an hundred fold.
‘Who hath ears to hear, let him hear,’
These things which I have told.”

This being the first time that Jesus had spoke
In parables, to condemn,
His disciples were anxious, and asked Him why
He had spoken thus unto them?

He answered, “Because ye know the deep truths
Respecting the Kingdom of Heaven;
But unto these, (the Pharisees,)
Such knowledge has not been given.



Cedars of Lebanon.

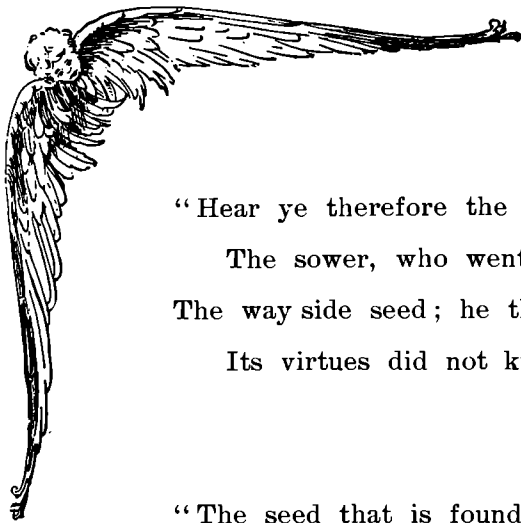


“For he who hath, to him shall be given
 (Opportunities) abundantly more ;
But to him who hath not, from him shall be taken
 What he seemeth to have had before.

“Therefore I speak as I do unto them,
 Yet they will never believe,
As Esaias foretold in prophesies old
 Saying, ‘They shall not perceive’.

“For this people’s hearts have waxed gross and cold,
 Their ears and eyes, dull and dim,
Lest they, hearing, and seeing the Son of man,
 Be converted and healed by Him.

“But blessed are your eyes and ears,
 For you have seen and heard ;
And many there be, as anxious as ye,
 Who have never received the word.

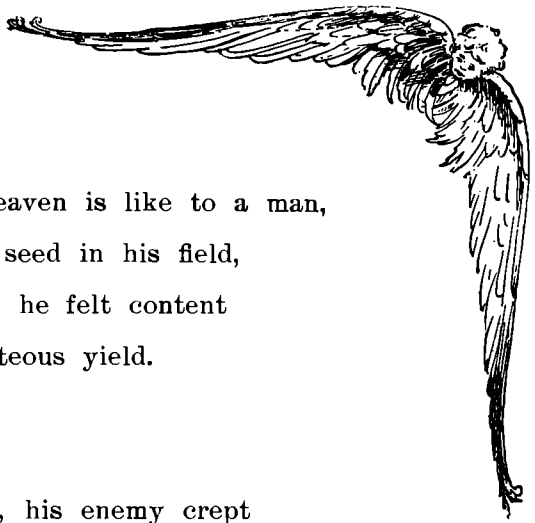


“Hear ye therefore the parable of
The sower, who went forth to sow
The way side seed ; he that took no heed,
Its virtues did not know.

“The seed that is found on the stony ground
Is he whose ways have been mended ;
But when troubles arise, and sacrifice,
Immediately becomes offended.

“And he that receiveth the seed among thorns
Is he who heareth the word ;
But being deceived with the wealth of the world,
Does not heed the things he has heard.

“But he who receiveth the seed in good ground,
Is he who followeth Me ;
He beareth fruits of righteousness
And the Kingdom of Heaven shall see.

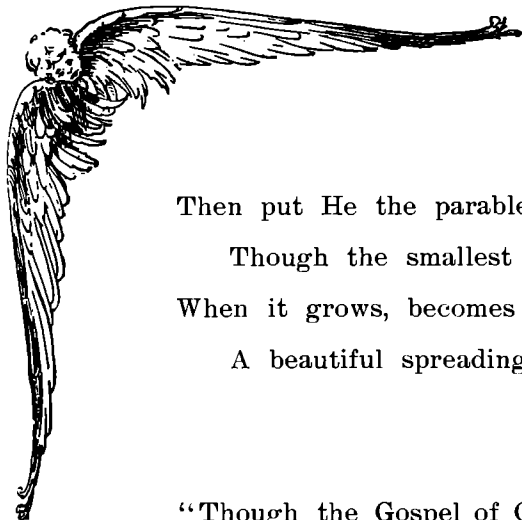


“The Kingdom of Heaven is like to a man,
Who sowed good seed in his field,
His labor well spent, he felt content
Expecting a bounteous yield.

“But whilst he slept, his enemy crept
Into his field unawares,
And there he strewed with the wheat that grew,
The cumbersome, poisonous tares.

“The wheat and the tares, grew side by side,
(No doubt deceiving some,)
Thus going to show that evil will grow
With the good till the judgment come.

“But when the lord of the field shall find
The wheat and the tares together,
The wheat will be gathered into the barn
But the tares will burn and wither.”

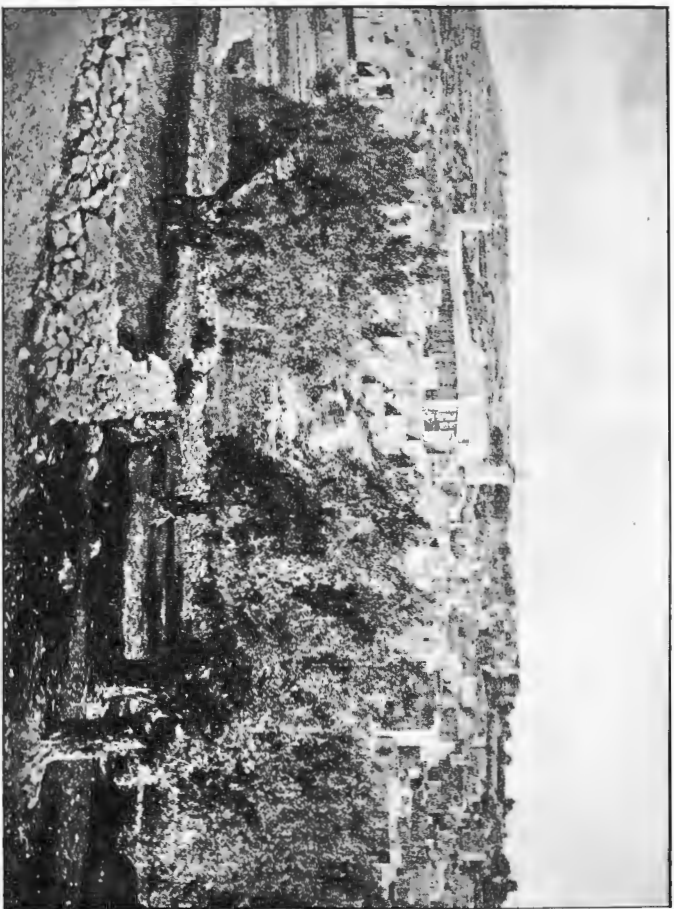


Then put He the parable of the mustard seed,
Though the smallest of seed it be,
When it grows, becomes the greatest of herbs,
A beautiful spreading tree.

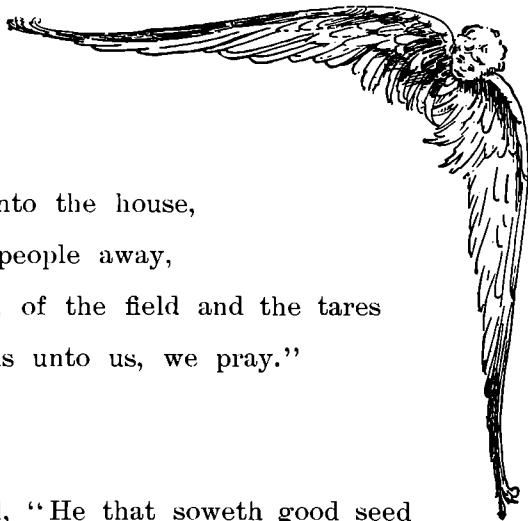
“Though the Gospel of Christ began with a babe,
Who in a manger lay,
Its branches have spread from that humble bed
Through the big round world of to-day.

“Like the leaven the woman hid in the meal,
The spirit is hid in the soul,
As the leaven affects the whole of the loaf
Will the spirit the body control.”

These things spake He that all might see
The fulfillment of prophecies old,
Saying, “I’ll open my mouth and utter things
Which never have been told.”



The Great Mosque of Abraham, at Hebron, built over the Cave of Machpelah where Abraham, Isaac, Jacob, Sarah Rebecca and Leah are supposed to lie buried.



Then Jesus passing into the house,
Having sent the people away,
His disciples inquired, of the field and the tares
Saying, "Tell this unto us, we pray."

He answered and said, "He that soweth good seed
Is the Son of man, this you must know ;
The field is the world, the good seed are those
Whom the Son of man came to sow.

"The tares are the children of the wicked one
The devil, he who sowed the seed.
The harvest is the end of the world," said He,
"And the reapers are angels indeed.

"As the tares are gathered and burned in the fire,
So shall it be in the end ;
The Son shall send his angels forth
And gather all things that offend,

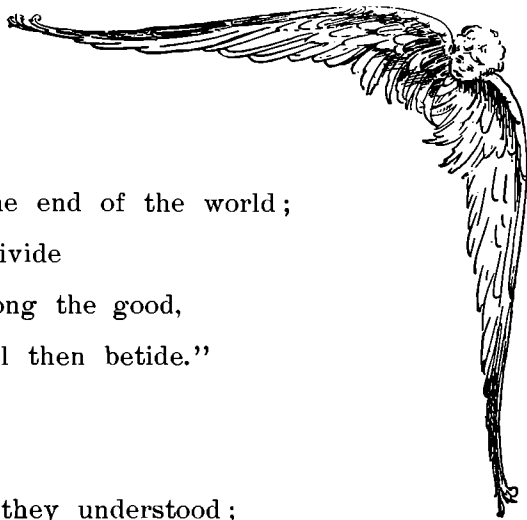


“And shall cast them into a furnace of fire,
And there shall be wailing indeed;
Then shall the righteous shine forth as the sun;
Let him that heareth take heed.

“The Kingdom of Heaven is like wealth in a field,
The which when a man hath found
He hideth, and selleth all else he hath
To buy that one piece of ground.

“Or like to a merchantman seeking for pearls,
When one of great price he had found,
Exchanged all else that he had for it,
Though with wealth he did abound.

“Again, the Kingdom of Heaven is like
A net cast into the sea,
It gathers all, both great and small,
But they divided shall be.

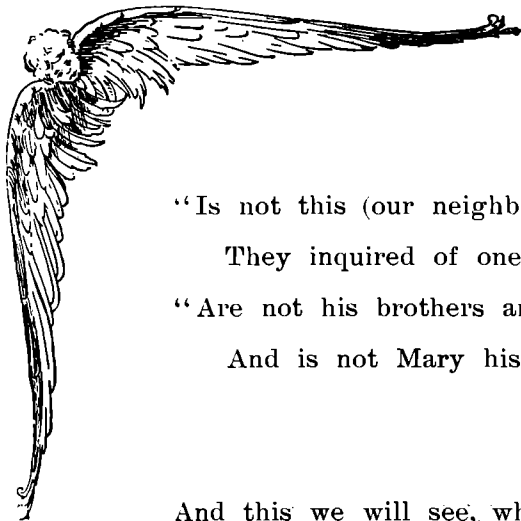


“So shall it be at the end of the world ;
The angels will divide
The wicked from among the good,
And wailings shall then betide.”

Then Jesus asked if they understood ;
And they said, “Yea, Lord, we do.”
“Every scribe,” said He, “in the Kingdom of Heaven
Should ever prove faithful and true.

“For he is instructed unto his work,
Like a man in his own household,
And bringeth forth out of his treasure there
Both things that are new and old.”

And when done speaking in parables here,
The Savior departed thence,
And spake in the temples of neighbors, but they
Seemed to take some offence.



“Is not this (our neighbor) the carpenter’s son?”

They inquired of one another ;

“Are not his brothers and sisters with us ?

And is not Mary his mother ?”

And this we will see, wherever we be,

In whatever country we roam,

“A prophet is not without honor,” He said,

“Save in his own country and home.”

He did not many mighty works

Because of their behavior ;

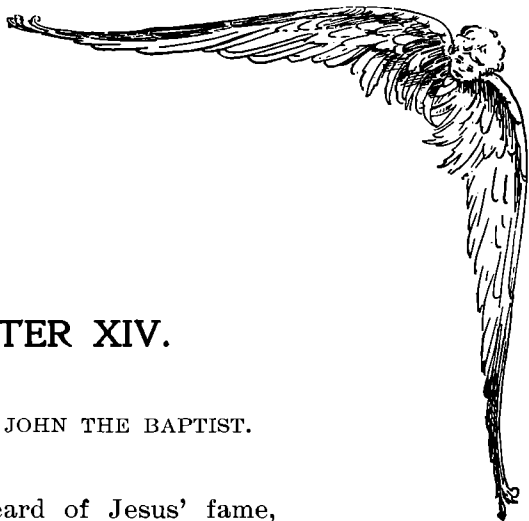
Thus bigotry doth oft refuse

To recognize the Savior.





General view of Jerusalem, looking from the Mount of Olives.



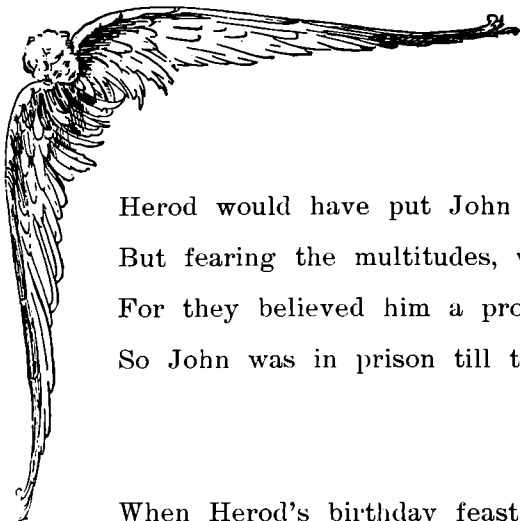
CHAPTER XIV.

BEHEADING OF JOHN THE BAPTIST.

AT that time Herod heard of Jesus' fame,
How he did mighty works, and got a great name;
But he said, "This is John, whom I did behead
For the sake of a harlot; he's risen from the dead."

Herod had placed John the Baptist in prison,
Then put him to death, now he feared he had risen.
His conscience condemned him for what he had done,
For crime makes cowards of every one.

John had said unto Herod the king,
"Thou art doing a very unlawful thing,
In living in adultery with the wife of another,
For Herodias is the wife of thy brother."

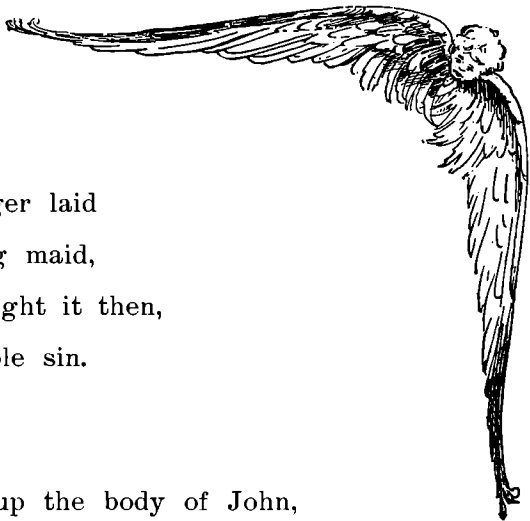


Herod would have put John to death right away,
But fearing the multitudes, which held him at bay,
For they believed him a prophet at least,
So John was in prison till the birthday feast.

When Herod's birthday feast was set,
And he with all his lords had met,
Herodias sent her daughter thence
To please the king with song and dance.

Then Herod being thus inspired,
Pledged whatever she desired.
The mother, prompting her child, had said—
“Ask for John the Baptist's head.”

And the king was sorry, (and so are you
When you promise things you ought not to do.)
But fearing men more than the Lord
He lost his soul, to keep his word.



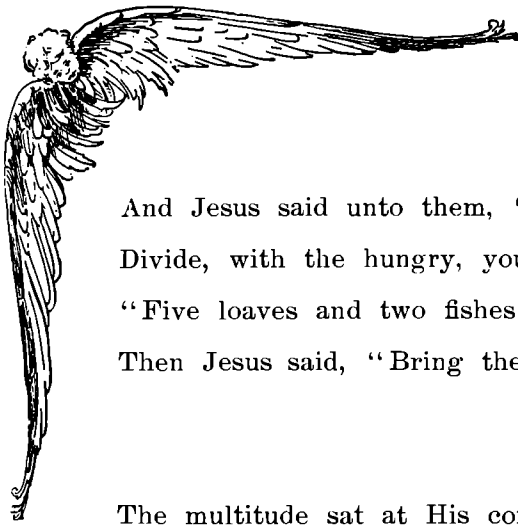
The head was in a charger laid
And given to the dancing maid,
Who, to her mother brought it then,
This weird proof of double sin.

The disciples then took up the body of John,
And went and told Jesus of what had been done.
When Jesus heard it, he departed from there
By ship, to a place more desert and drear.

FEEDING THE FIVE THOUSAND.

And when the people had heard of the same,
Great crowds, on foot from the cities came;
He, seeing the multitudes gathered thick,
Was moved with compassion, and healed their sick.

When the evening was come his disciples said,
“The time is past for the eating of bread ;
Send the multitudes to the village away,
That they may buy themselves victuals, we pray.”



And Jesus said unto them, "Give them to eat;
Divide, with the hungry, your bread and your meat."
"Five loaves and two fishes only have we;"
Then Jesus said, "Bring them hither to me."

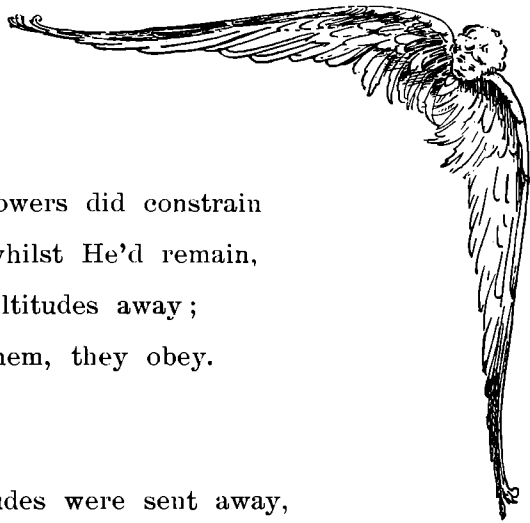
The multitude sat at His command.
With the loaves and fishes in His hand,
He called Heaven's richest blessing down,
Then break the bread and passed it 'round.

As they did eat, and all were filled,
Their craving appetites were stilled;
And as they dined, the fragments gained,
For twelve baskets full remained.

And thus five thousand men we're told,
Together with each one's household,
On two fish, abundantly fed,
By adding only five loaves of bread.



Jerusalem.—Place of the stoning of St. Stephen.



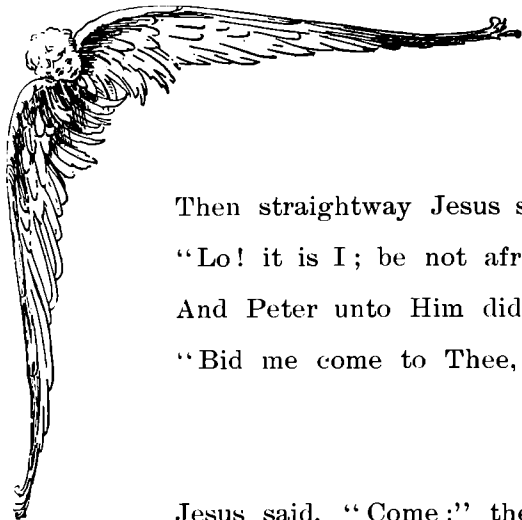
Then He his followers did constrain
To go on ship, whilst He'd remain,
And send the multitudes away;
So, as he bids them, they obey.

When the multitudes were sent away,
He went into a mount to pray,
And when the evening hour was come,
Jesus was in the mount alone.

WALKING ON THE SEA.

But storm clouds overcast the sky,
The waves were rolling fierce and high,
Then in the fourth watch of the night
The disciples saw a wondrous sight.

Now to them, in their grief and pain,
Jesus comes walking on the main,
And when He to them thus appeared
They were amazed, and greatly feared.



Then straightway Jesus spake and said—

“Lo! it is I; be not afraid.”

And Peter unto Him did say,

“Bid me come to Thee, this way.”

Jesus said, “Come;” then Peter came

And walked the water, just the same;

But Peter’s faith at once gave out

And for salvation did he shout.

Then Jesus caught and bore him out;

“Thou of little faith, why didst thou doubt?”

Now when they were all come into the ship

The winds were abated. They passed on their trip.

Then those on the ship worshiped Him, every one,

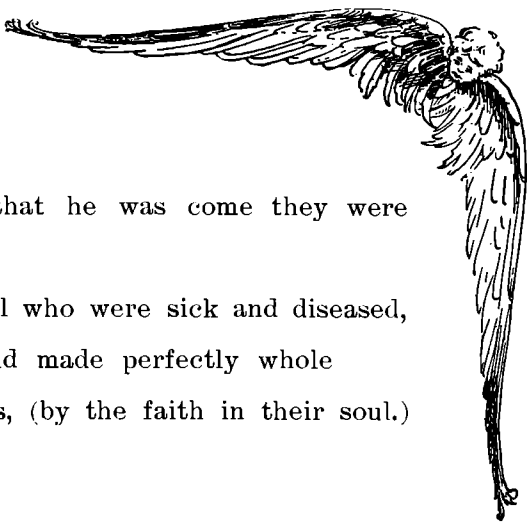
And publicly acknowledged that He was “God’s Son.”

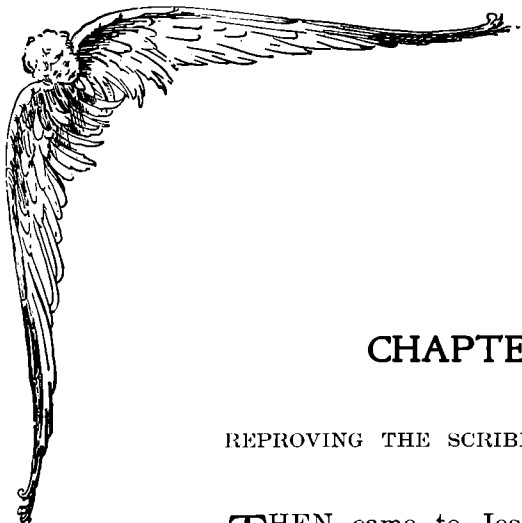
Now they were gone over old Galilee

To Gennesaret, on the northwest side of the sea.

When the people knew that he was come they were
pleased ;

Then they sent to Him all who were sick and diseased,
And they were healed and made perfectly whole
By touching His garments, (by the faith in their soul.)





CHAPTER XV.

REPROVING THE SCRIBES AND PHARISEES.

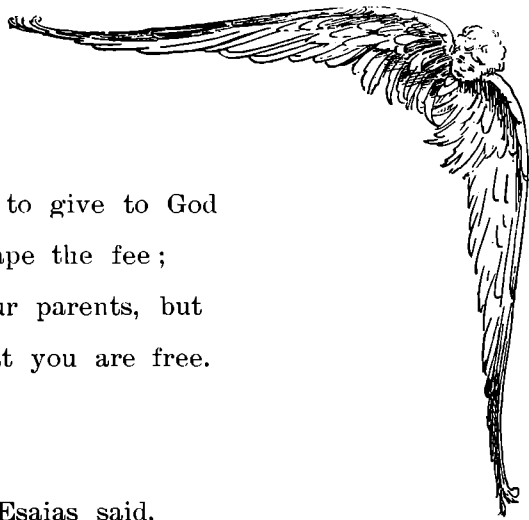
THEN came to Jesus Jewish scribes,
And Pharisees also,
Accusing His disciples of
Transgressions, thus and also.

Said they, "When your disciples eat
They do not wash their hands;"
But Jesus answering, said to them,
"Why break ye God's commands?"

"For God says, honor father, mother,
With every passing breath,
And he that curseth either one,
Then let him die the death.



Jerusalem.--Valley of Githon.

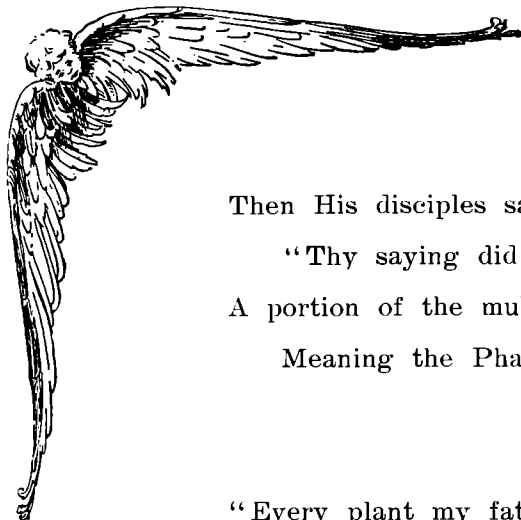


“But ye pretend to give to God
And thus escape the fee;
Ye honor not your parents, but
Yet claim that you are free.

“Ye hypocrites, Esaias said,
‘This people draweth nigh,
And while with mouth they seem to serve,
Their hearts are cold and dry.’

“But in vain they worship Me,
Teaching but men’s command.”
Then said He to the multitude,
“Hear ye and understand.

“Not that which goeth into man
Doth the man defile;
But that which cometh from the heart
Sinful, low and vile.”



Then His disciples said to Him,

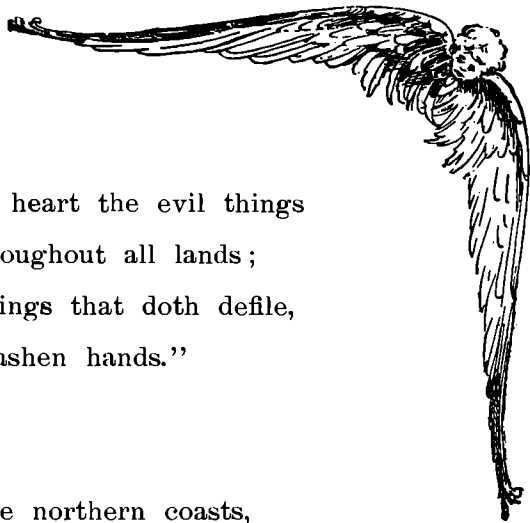
“Thy saying did displease
A portion of the multitude.”

Meaning the Pharisees.

“Every plant my father has not set out,
Shall be up rooted, you’ll find ;
So let them alone, they do you no harm,
They’re blind, leading the blind.”

Then Peter inquired the meaning of this,
And received a reprimand,
For Jesus thought so plain a thing,
Each one should understand.

“For that which goeth into the mouth
Passeth away again ;
But that which cometh forth from the heart,
Forever doth remain.

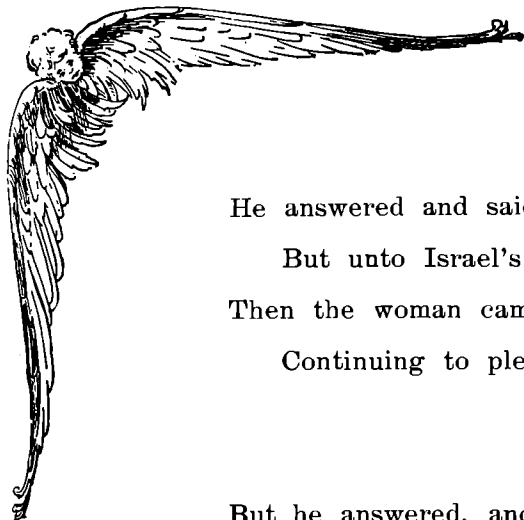


“For out of the heart the evil things
Spreadeth throughout all lands;
These are the things that doth defile,
And not unwashen hands.”

Jesus came to the northern coasts,
Near the Mediterranean flood,
And behold a woman of Canaan came,
(Perhaps of Zidonia blood,)

And cried unto Him in pitiful tones,
“O, Lord, thou David’s Son,
Have mercy on me; my daughter is vexed,
Cast out the evil one!”

But when Jesus was silent, nor seemed to heed
Or hear what she did say,
Then his disciples asked of Him
To send the woman away.



He answered and said, "I am not sent
But unto Israel's lost sheep." ,
Then the woman came and worshiped Him
Continuing to plead and weep.

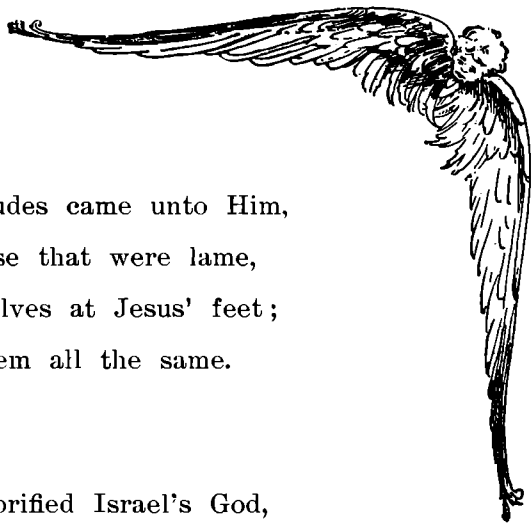
But he answered, and said unto her,
"It surely is not meet
To take the bread of the children dear,
And give the dogs to eat."

She said, "Truth, Lord! but give the crumbs
Which from thy table fall."
He said, "Be it as thou wilt—
Thy faith hath done it all."

And Jesus departed from the land of Tyre
And came nigh Galilee.
They went up into a mountain high
And sat overlooking the sea.



Jerusalem.--Pool of Bethesda.



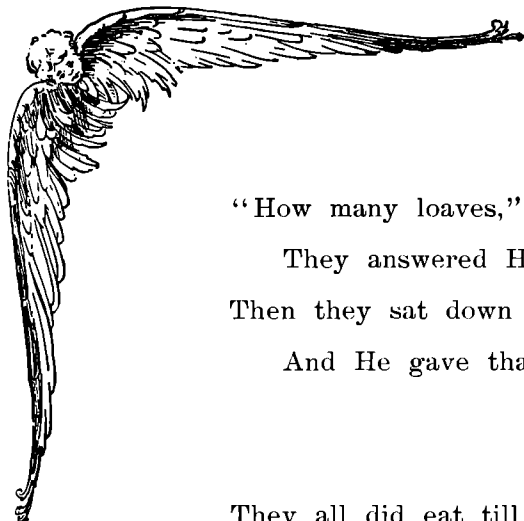
And great multitudes came unto Him,
Including those that were lame,
They cast themselves at Jesus' feet;
He healed them all the same.

The multitude glorified Israel's God,
And said, "How can this be?
The dumb, the maimed, the lame, the blind;
They speak, and walk, and see."

FEEDETH FOUR THOUSAND.

And Jesus said, "I have pity on
The people at my feet,
For three long days are they with me,
And nothing here to eat.

I will not send them thus away,"
Compassionately He said;
But His disciples said to Him,
"Whence have we so much bread?"



“How many loaves,” said He, “have ye?”

They answered Him, “But seven.”

Then they sat down upon the ground,

And He gave thanks to Heaven.

They all did eat till they were filled

And there was left in store

Enough to fill, up to the brim,

Some seven baskets more.

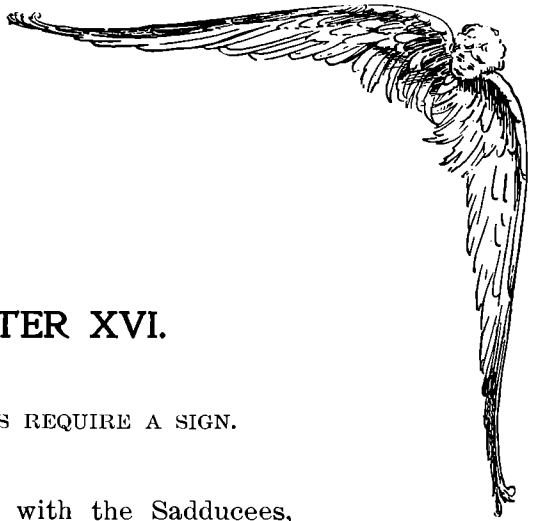
Four thousand men had dined with Him,

With their household beside.

Dismissing them He took a ship

And sailed across the tide.





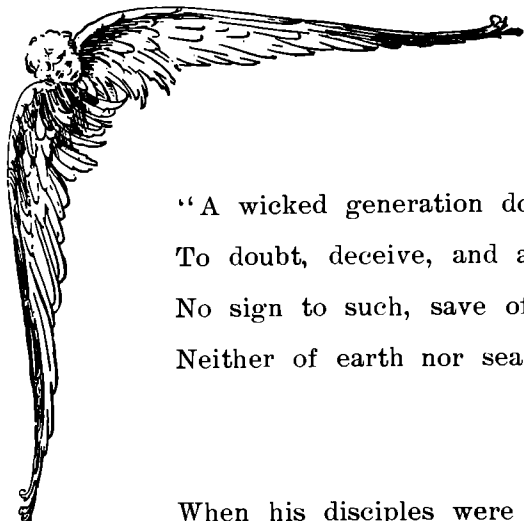
CHAPTER XVI.

THE PHARISEES REQUIRE A SIGN.

THE Pharisees, also with the Sadducees,
Two opposite sects, both hard to please,
Came tempting Jesus, with secret design,
Desiring that He should show them a sign.

With earthly signs they were not satisfied,
But wanted a sign from Heaven beside.
“When it is evening,” (He answered and said)
“Ye say ’twill be fair, for the sky is red.

“Then in the morning, ye say ’twill rain;
You look, and the sky is red again.
Ye hypocrites discern the face of the sky,
But the signs of the times ye pass them by.



“A wicked generation doth incline
To doubt, deceive, and ask for a sign.
No sign to such, save of Jonas is given,
Neither of earth nor sea, nor Heaven.”

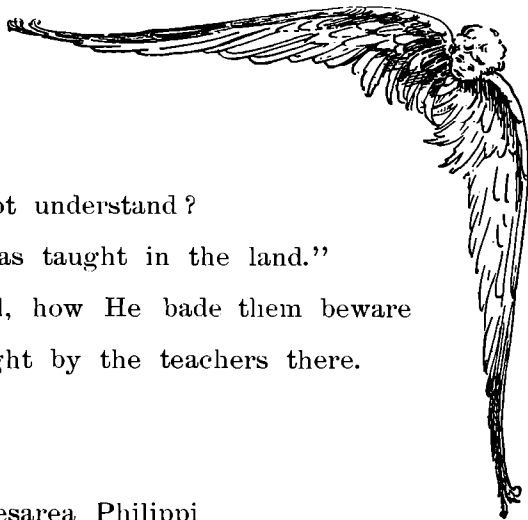
When his disciples were come (without any bread)
To the other side, then Jesus said,
“Of the Jewish sects, take heed, beware.
Of the leaven which they prepare.”

The disciples reasoned thus and said,
“This is because we brought no bread.”
Which, when Jesus perceived, He saith
Unto them, “Oh ye of little faith,

“Why reason ye concerning the bread?
Remember ye not how thousands were fed
On loaves and fishes, on Galilee’s shore,
And how there remained a bounteous store?



Joppa, the Modern Jaffa.

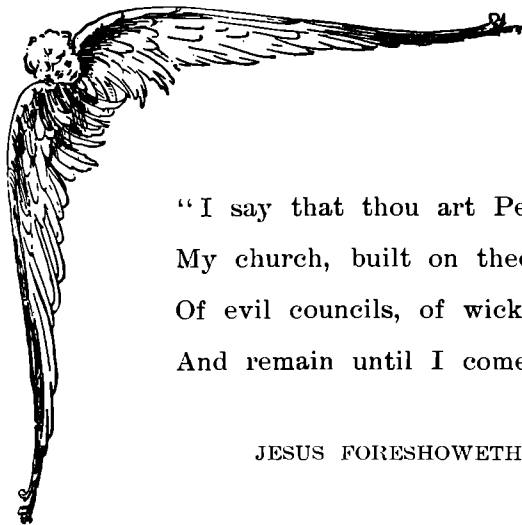


“How is it ye do not understand?
I speak of the dogmas taught in the land.”
Then they understood, how He bade them beware
Of the doctrines taught by the teachers there.

When He came to Cesarea Philippi
He asked his disciples, “Who say men am I?”
“Some say John the Baptist, and some Elias,
Some, one of the prophets, others, Jeremias.”

Jesus hearing this Jewish opinion then He
Said to his disciples, “*But what say ye?*”
Then answered Peter, (as before Him he stood,)
Saying, “Christ, the Son of the living God.”

Then Jesus said, “Peter, blessed art thou,
Son of Jonah, I say unto thee now,
My Father in Heaven has revealed unto thee
These things which mankind never could see.



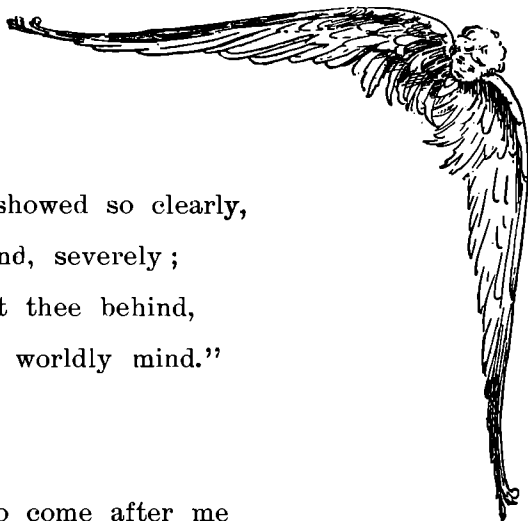
“I say that thou art Peter (a rock);
My church, built on thee will stand the shock
Of evil councils, of wicked men,
And remain until I come again.

JESUS FORESHOWETH HIS OWN DEATH.

“And much power unto thee shall be given,
What thou bindest on earth, is bound in Heaven.”
Then charging his disciples, He said unto them—
“See that no man knoweth who I am.”

From that time forth began Jesus to show
Unto his disciples, how He must go
Into Jerusalem, and suffer of men
To be crucified, and raised again.

Then Peter, not knowing the divine plan,
But viewing the same as mortal man,
Said unto Jesus, “It shall not be ;
This suffering and death, be it far from Thee.”

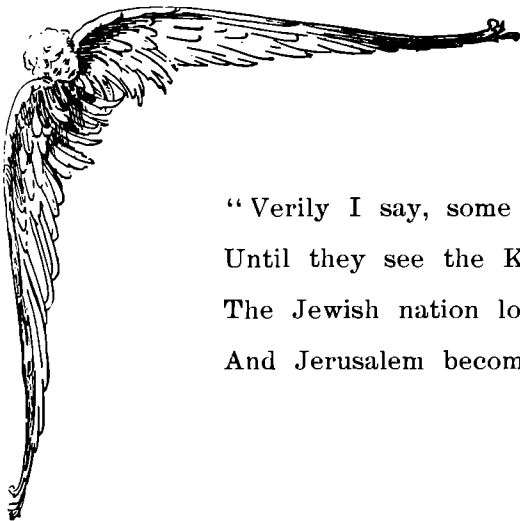


His carnal prudence showed so clearly,
It brought a reprimand, severely ;
And Jesus said, "Get thee behind,
Thou satan, with thy worldly mind."

Then said Jesus, "To come after me
Each must bear his cross, nor selfish be ;
And if your life ye're anxious to save,
Be warned of an eternal grave.

"For what, I say, will any man gain
If he gets the world and fail to maintain
His place in Heaven, his home of bliss,
Worth more than many such worlds as this ?

"The Son of man cometh in glory and might,
Along with his Father's angels bright,
And then, will give unto every one,
According to the works which he has done.



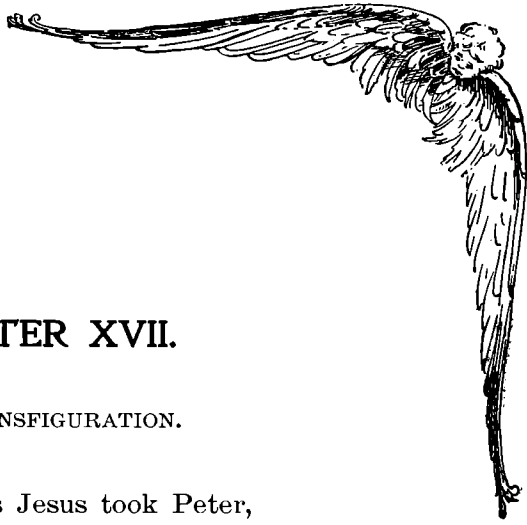
“Verily I say, some here shall not die
Until they see the Kingdom draw nigh,
The Jewish nation lose their estate
And Jerusalem become desolate.”

i





Jerusalem.—St. Stephen's Gate.



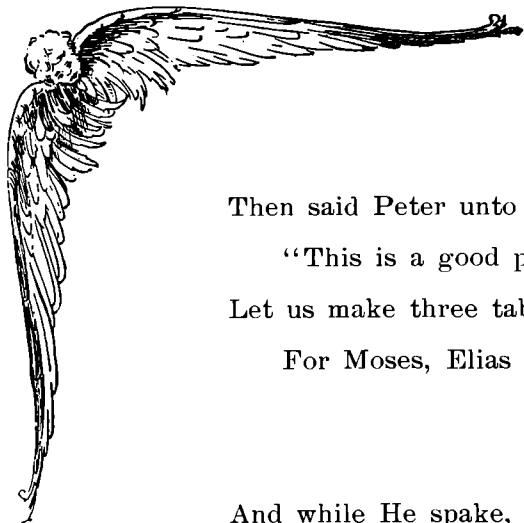
CHAPTER XVII.

THE TRANSFIGURATION.

AFTER six days Jesus took Peter,
And James and John the brothers,
Up into a mountain high
Far apart from any others.

Then He was so changed in appearance
That his face did shine as the sun ;
His raiment was white as the morning light
When this wonderful thing was done.

And behold there appeared Moses and Elias,
Representing the prophets and law ;
And they were talking with Jesus the while.
These things the disciples saw.

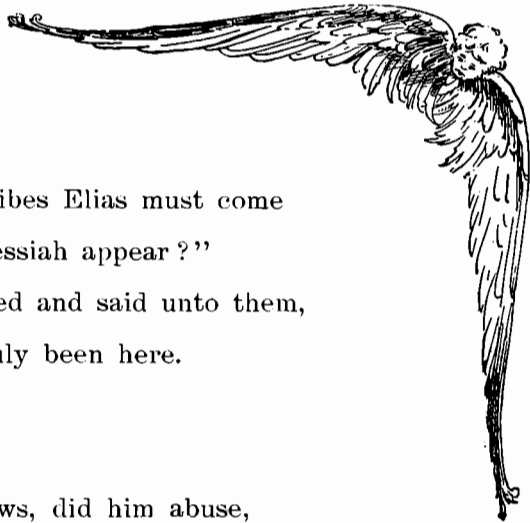


Then said Peter unto the Lord,
 "This is a good place to be,
Let us make three tabernacles here
 For Moses, Elias and Thee."

And while He spake, behold a bright cloud,
 And out of the cloud, a voice,
Saying, "Hear ye what He has to say,
 He is the Son of my choice."

And when the disciples heard the voice
 They were stricken with surprise,
Then Jesus came, and touching them,
 Said "Be not afraid, arise."

When they had lifted up their eyes,
 They saw but Jesus alone ;
He said unto them, "Until I am risen
 See ye tell this vision to none."



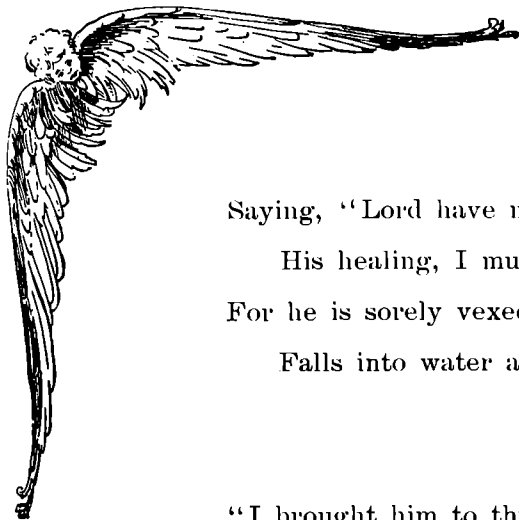
“Why say the scribes Elias must come
Before the Messiah appear?”

And Jesus answered and said unto them,
“Elias has truly been here.

“The fanatical Jews, did him abuse,
Professing him not to know,
And Me likewise they do despise,
And I must suffer also.”

Then they knew He was speaking of John,
Who had been sent as foretold,
And whom the king had murdered in prison
For the sake of a harlot bold.

And when they were come to the multitude,
Where many had gathered around,
There came unto Him a certain man
Kneeling upon the ground,



Saying, "Lord have mercy on my son ;
His healing, I much desire,
For he is sorely vexed, and oft
Falls into water and fire.

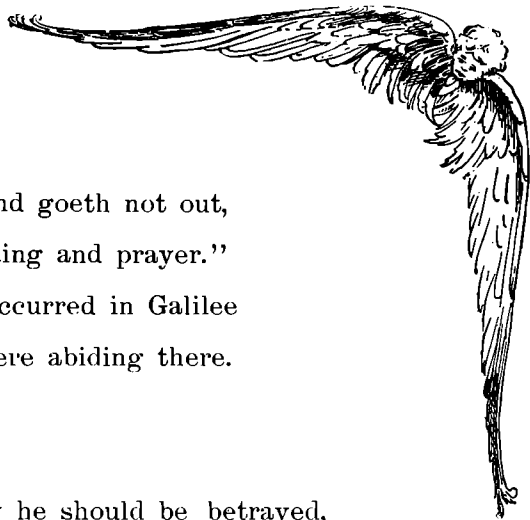
"I brought him to thy disciples first,
But they could not work a cure."
Then Jesus answering, said unto him,
"How long must I this endure ?

"Bring him hither to me," He said.
Jesus, displaying his power,
Rebuked the devil, the child was cured,
And was whole the selfsame hour.

Then came the disciples to Jesus apart,
Saying, "Why could not we thus do ?"
And Jesus said, "Had ye the faith,
All power is given to you.



Mount Tabor, the most conspicuous mountain in Galilee. The Transfiguration probably took place either here or on Mt. Hermon.



“Howbeit, this kind goeth not out,
Except by fasting and prayer.”

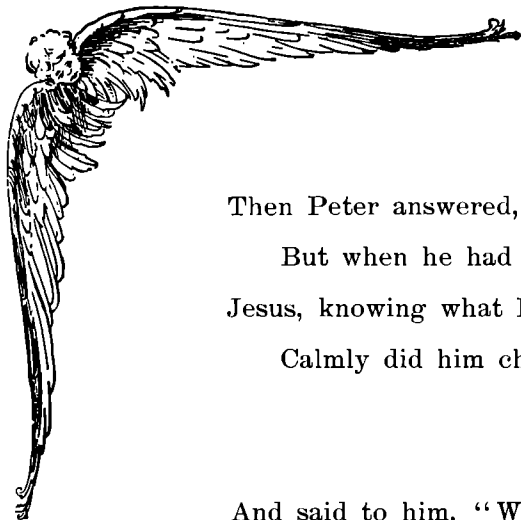
These things all occurred in Galilee
Whilst they were abiding there.

He told them How he should be betrayed,
And placed in the hands of men,
Be crucified, and after He died,
The third day raised again.

CHRIST PAYETH TRIBUTE.

And when they were come to Capernaum,
Then one to Peter did say,
“We gather tribute money here,
Doth not your Master pay?”

(This tribute money was yearly paid
For worship, or temple rents,
Consisting of half a sheckel, then ;
With us, about twenty-five cents.)



Then Peter answered, saying, "Yes."

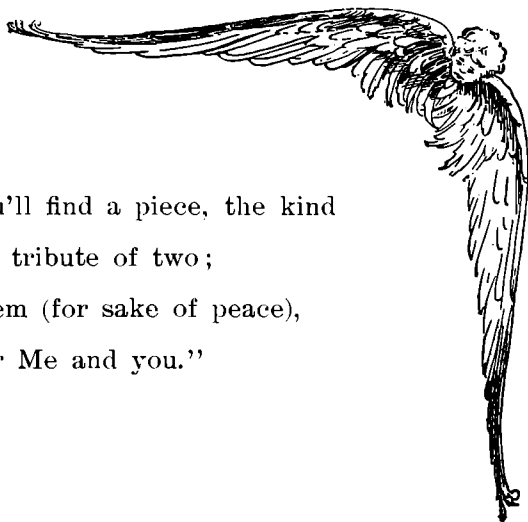
But when he had come inside,
Jesus, knowing what Peter had said,
Calmly did him chide,

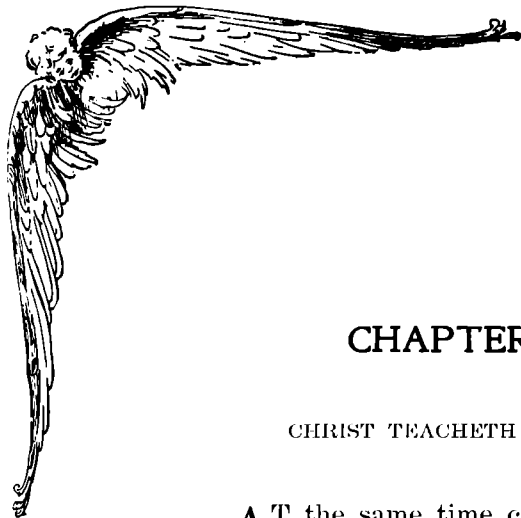
And said to him, "What thinkest thou, Simon?
Of whom do the kings collect?
Is it of strangers who pass this way
Or their own household and sect?"

Peter answering, said unto Him,
"Of strangers they get this fee;"
Jesus replied, "Therefore do I chide,
For we are the children free.

"Notwithstanding, lest we should offend them,
Go thou down unto the sea,
And casting a hook, be careful to look
At the first fish coming to thee;

“In its mouth you’ll find a piece, the kind
That pays the tribute of two;
This give unto them (for sake of peace),
It will pay for Me and you.”





CHAPTER XVIII.

CHRIST TEACHETH HIS DISCIPLES.

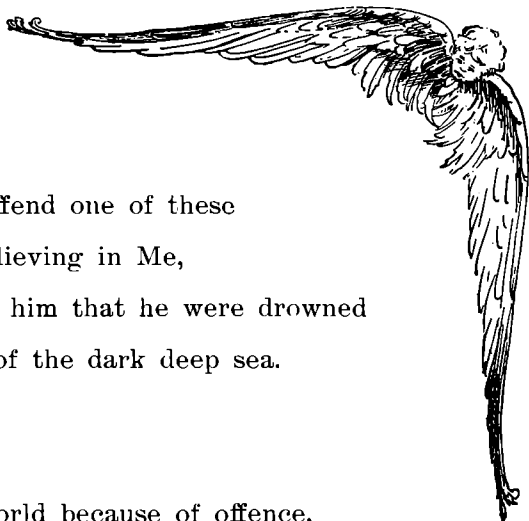
AT the same time came the disciples to Him,
Saying, "Who in the kingdom shall be,"
(Meaning the kingdom of earth no doubt,)
"Greatest, or nearest to Thee?"

Then He set a little child among them,
One free from the stain of sin,
And said, "Except ye become as a child
Ye shall never enter therein.

"Whosoever therefore shall humble himself,
As this little child you see,
The same is greatest in the Kingdom of Heaven,
And through these you receive Me.



General view of Bethany, the home of Mary and Martha. The village (to-day is named El Azariyeh, after Lazarus, and the tomb of Lazarus is also pointed out to visitors.

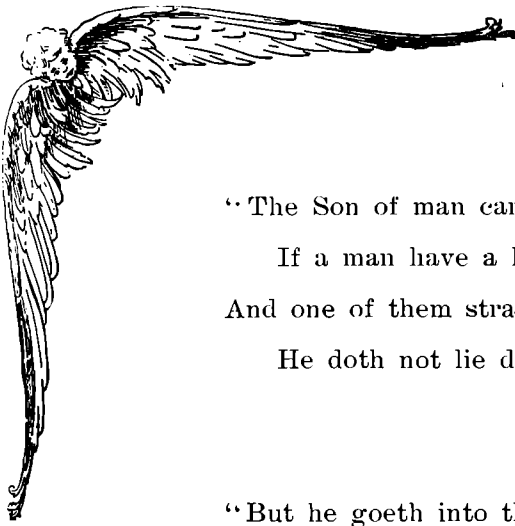


“But who shall offend one of these
Little ones believing in Me,
It were better for him that he were drowned
In the depth of the dark deep sea.

“Woe unto the world because of offence,
Yet, offences needs must be ;
But woe unto him who bringeth them—
A miserable man is he.

“Wherefore, if earthly desires offend,
Sever them from thy soul.
Better be maimed in entering life,
Than cast into hell-fire whole.

“Take heed that ye despise not these,
The little ones of the fold ;
For I say unto you, my Father’s face
Their angels always behold.

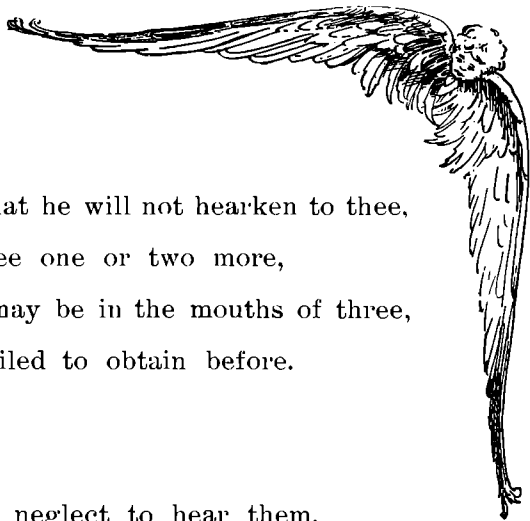


“The Son of man came to save the lost ;
If a man have a hundred sheep
And one of them stray from the fold away,
He doth not lie down and sleep,

“But he goeth into the mountains wild,
In search of the one that’s gone ;
And if so be he findeth it,
He rejoiceth over that one.

“Even so it is not the will of your Father,
Whose home is high up in Heaven,
That one of his little ones go astray,
But all be saved and forgiven. .

“If thy brother trespass against thee,
Tell *him* of his fault, (no other,)
And if he shall hearken and hear thee,
Then thou hast gained thy brother.

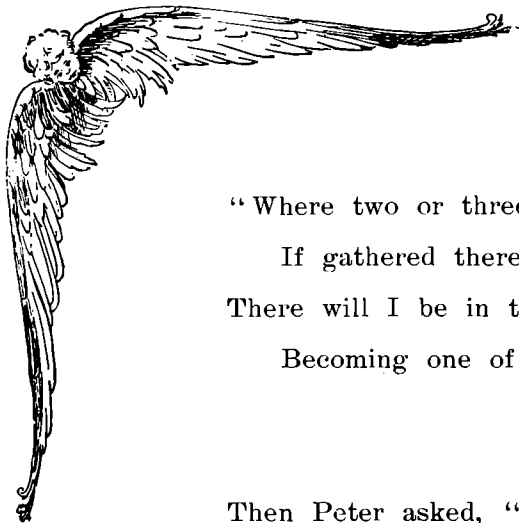


“But providing that he will not hearken to thee,
Take with thee one or two more,
That established may be in the mouths of three,
What thou failed to obtain before.

“And if he shall neglect to hear them,
Tell it to the church also;
But if he neglect to hear the church,
As a heathen, let him go.

“Verily I say, whatever ye bind
On earth, shall be bound in Heaven,
In this I give ye each the same power
As unto Peter was given.

“Again I say, as touching anything,
Where two of you shall agree,
And shall ask it of my Father in Heaven,
The same will be given to thee.



“Where two or three are gathered together,
If gathered there in my name,
There will I be in the midst of them
Becoming one of the same.”

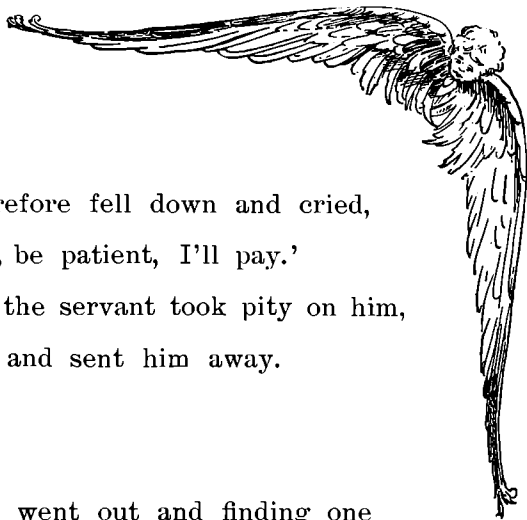
Then Peter asked, “If seven times
His brother should be forgiven?”
And Jesus said, “Yea, more than that;
I say, seventy times seven.

“The Kingdom of Heaven is likened unto
One of the rulers of old,
Unto whom a servant was brought
Owing much silver and gold.

“But forasmuch as he had not to pay,
The king said he should be sold,
And his wife and children along with him—
In fact his entire household.



The village of Siloah, opposite the southeastern part of Jerusalem. It consists of about eighty houses today.
Near by is a house for lepers, built by the Turkish government.

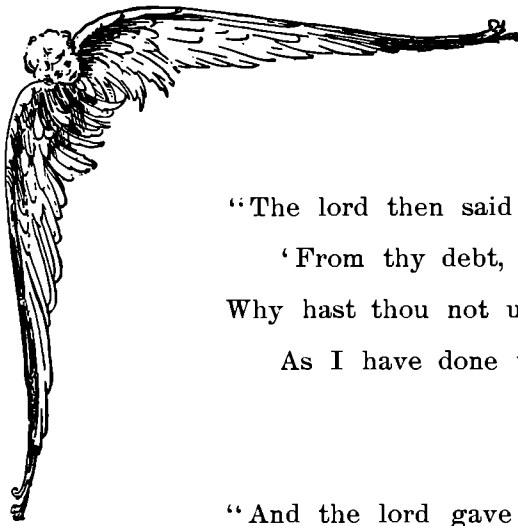


“The servant therefore fell down and cried,
Saying, ‘Lord, be patient, I’ll pay.’
Then the lord of the servant took pity on him,
Forgave him, and sent him away.

“But the servant went out and finding one
Who owed him an hundred pence,
Demanding his pay of what was due
And treated him with offence.

“His fellow servant fell down at his feet
And for patience did he pray,
But he cast him into the prison cell
Until the debt he would pay.

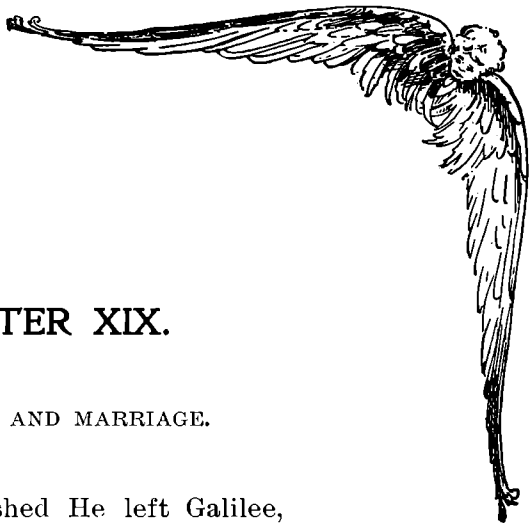
“So when this, his fellow servants saw,
They were sorry, every one,
And came and told unto their lord
The things which had been done.



“The lord then said to this wicked man,
‘From thy debt, I set thee free,
Why hast thou not unto others done,
As I have done unto thee?’

“And the lord gave him up to be tormented,
Till he could pay that which was due,
So likewise, if ye do not forgive,
Will my Father do unto you.”





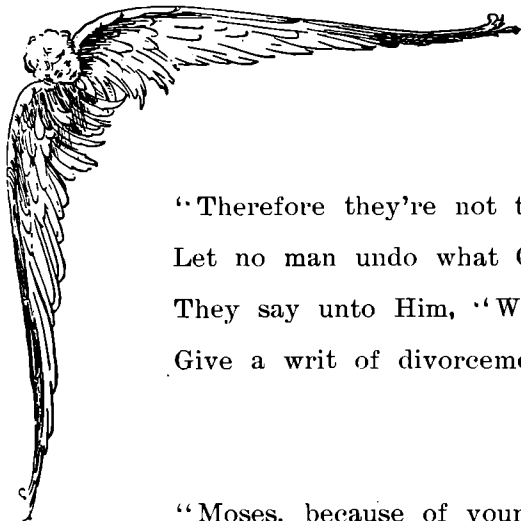
CHAPTER XIX.

OF DIVORCE AND MARRIAGE.

WHEN Jesus had finished He left Galilee,
And came unto Judea's coast by the sea.
Great multitudes followed, (no doubt,)
And the Pharisees also gathered about,

Saying to Jesus, in regard to the laws,
"Should a man, for any or every cause
Put away, (divorce or neglect,) his wife
Whom he has promised to protect for life?

And then He asked them, "If they had not read
How, in the beginning, male and female were made?
And how God said father and mother shalt thou leave,
Whilst man and wife to each other shall cleave?



“Therefore they’re not two. but both are one,
Let no man undo what God hath done.”
They say unto Him, “Why did Moses say,
Give a writ of divorcement and put her away?”

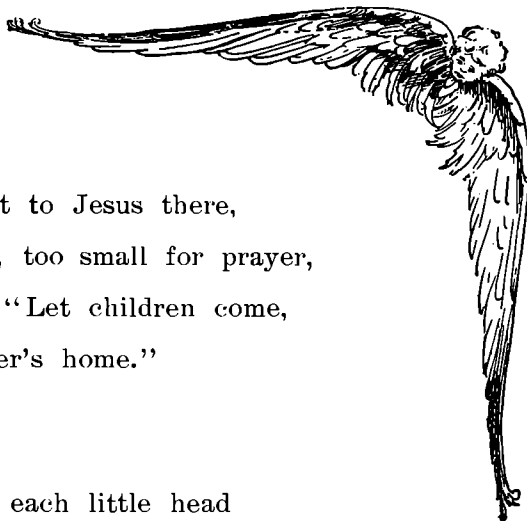
“Moses, because of your hardness of heart,
Allowed you from your wives to part;
But except, for fornication I say,
Shall no one thus put his wife away.”

His disciples say, “If so with the wife
It is better to live a single life.”
But He said to them, “This don’t apply
To all mankind; would ye know why?

“Some men are born unfit to wed,
And some, made so, by men instead,
Whilst others still, for the kingdom’s sake,
Unfit themselves a wife to take.”



The Tower, or Castle of Antonia, so named by Herod after Mark Antony. It stood in Jerusalem, at the northwest corner of the Temple area.



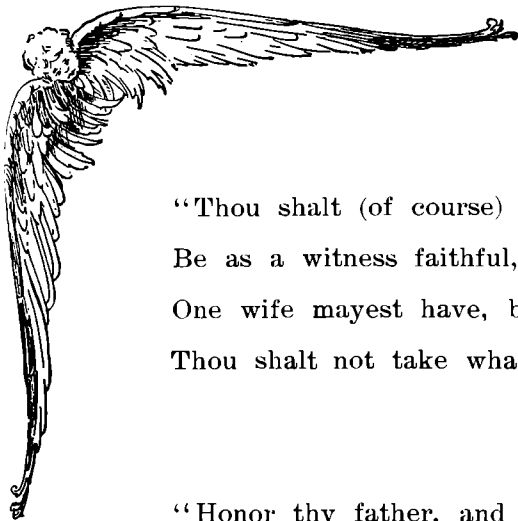
Children were brought to Jesus there,
The disciples thought, too small for prayer,
But the Savior said, "Let children come,
For such is my Father's home."

He laid His hand on each little head
And departed, when He thus had said.
Then one came to Him in seeming strife
Saying, "How shall I gain eternal life?"

This man had called the Savior good,
Then Jesus asked him why he should.
"There is none good, save only One,
That is God, who sits upon the throne.

HOW TO GAIN ETERNAL LIFE.

"If eternal life thou wouldst enter in,
Keep the commandments, do no sin;"
"Which one?" said he; then Jesus said,
(Referring to those which Moses read,)

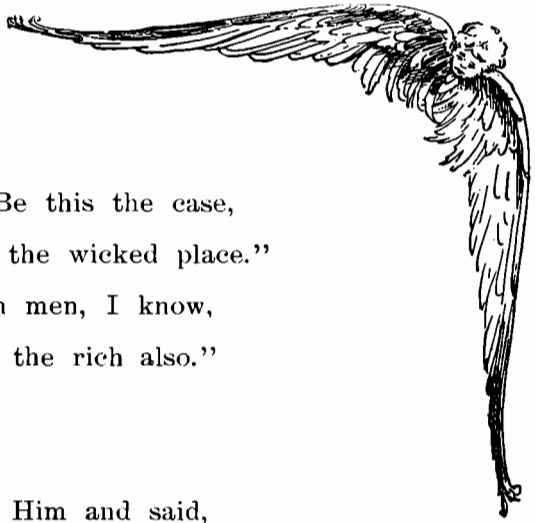


“Thou shalt (of course) no murder do.
Be as a witness faithful, true ;
One wife mayest have, but one alone,
Thou shalt not take what's not thine own.

“Honor thy father, and also thy mother,
And as thyself, shalt thou love another.”
Then the young man said, (in a seeming pet,)
“These things have I done, what lack I yet ?”

“Give what thou hast to the poor,” said He;
“Thy treasure in Heaven, come follow Me.”
When the young man heard it he was distressed.
For great was the wealth which he possessed.

“A rich man,” said Jesus, “to whom much is given,
Shall hardly enter the Kingdom of Heaven,
It is an easier thing, say I,
For a camel to go through a needle's eye.”

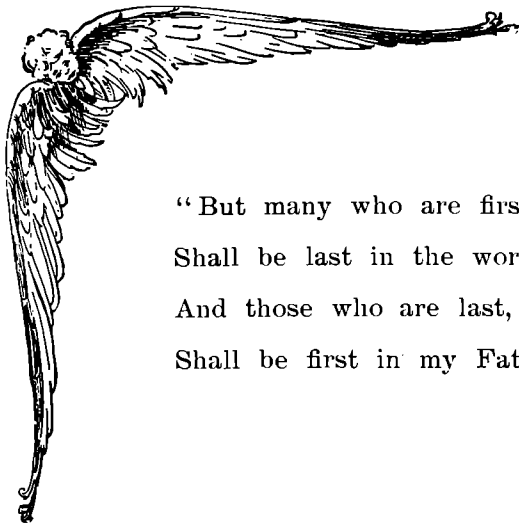


His disciples said, "Be this the case,
Then all must go to the wicked place."
"'Tis impossible with men, I know,
But God can convert the rich also."

Then Peter answered Him and said,
"We've forsaken all, for Thee instead,
Therefore what shall we have. I pray,
In thy kingdom, judgment day?"

And Jesus said, "I say unto you,
That ye who follow, and prove true
Shall sit on thrones of glory then,
Judging the tribes of Israel's men.

"And he who shall willingly lay down his life,
Forsaking his wealth, his family or wife
For my name's sake, as you've been told,
Shall find them again, a hundred fold.

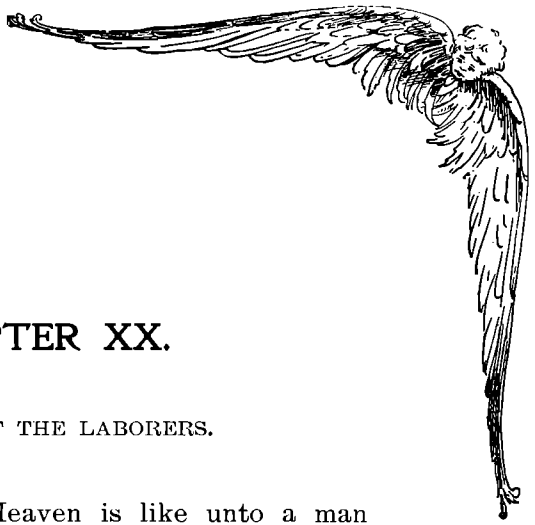


“But many who are first in the world below,
Shall be last in the world to which they go;
And those who are last, (or seem to be,)
Shall be first in my Father’s home with me.”





The Valley of the Kidron, bounding Jerusalem on the east. Also called the Valley of Jehosaphat, from the tradition that it will be the scene of the Last Judgment.



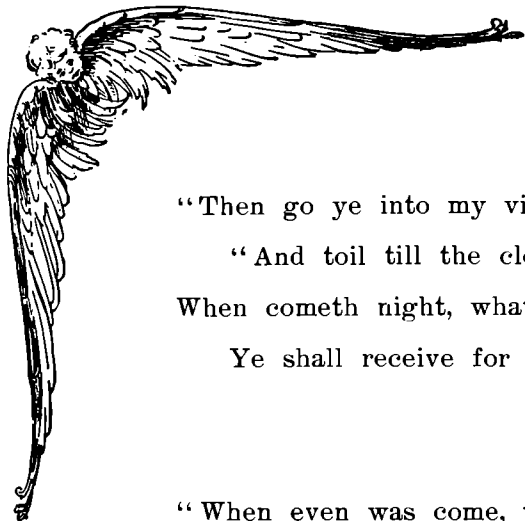
CHAPTER XX.

PARABLE OF THE LABORERS.

“THE Kingdom of Heaven is like unto a man
Who went forth, servants to hire,
And agreed to pay them a penny a day,
For the labor that he would require.

“And he went out again about the third hour,”
(Or nine o’clock we would say),
“And finding others in the market-place,
Then hired them also straightway.

“It happened this way, many times in the day,
And each time, standing around,
(Because no man had hired them, they said,)
More idle workmen he found.

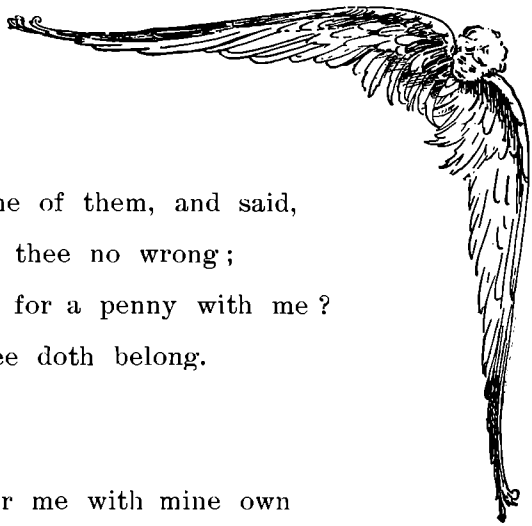


“Then go ye into my vineyard,” said he,
“And toil till the close of day,
When cometh night, whatever is right
Ye shall receive for your pay.

“When even was come, the lord of the vineyard
Commanded his steward to call
The laborers, and beginning from the last,
To pay them their wages all.

“Now those who served from the eleventh hour,
Received a penny for pay.
Whilst they who had toiled from early morn
Received no more than they.

“And when they had their penny received,
They murmured, and thus did say,
‘Thou hast made these last the equal with us,
Who have borne the heat of the day.’



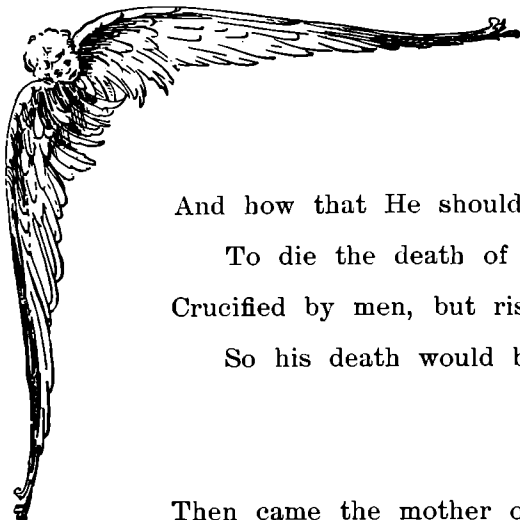
“But he answered one of them, and said,
‘My friend, I do thee no wrong;
Didst thou not agree for a penny with me?
Take what to thee doth belong.

“‘Is it not lawful for me with mine own
To do with as I should?
Then why complain at another’s gain?
Or art thou envious of good?’

“The last shall be first, and the first the last;
For many may be called, I say,
But few shall be chosen to represent
The righteous on judgment day.”

CHRIST TEACHETH TO BE LOWLY.

And Jesus going up to Jerusalem,
Took the disciples apart,
And told them how He should be betrayed
When they came to the Jewish mart.



And how that He should be condemned
To die the death of the cross,
Crucified by men, but rise again;
So his death would be no loss.

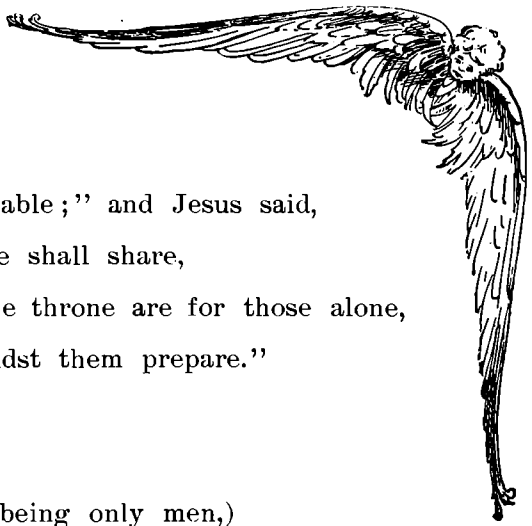
Then came the mother of James and John,
(Continuing to believe
That the kingdom of Christ was of the earth,)
A favor she would receive.

Then Jesus asking her what she wouldst?
She made unto him this reply:
"That my sons sit near Thee on either side
In thy kingdom by and by."

And Jesus answering, said unto them,
"Ye know not whereof ye ask,
Are ye able to drink of my cup?
And partake of all my task?"



Wailing Place of the Jews, at Jerusalem. The famous wall is 156 feet in length and 56 feet in height. Here Jews assemble, especially on Friday, to bewail the destruction of their city.

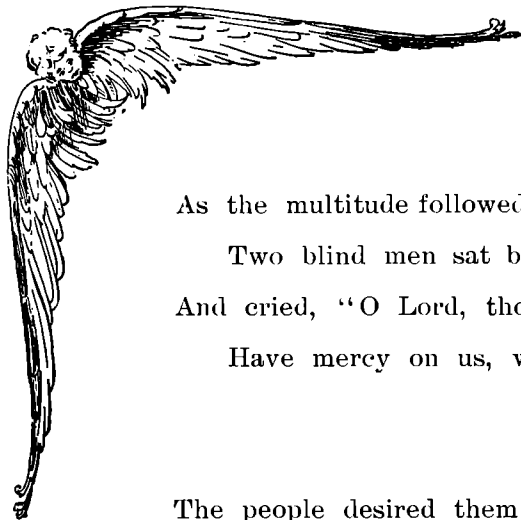


They said, "We are able;" and Jesus said,
 "My sufferings ye shall share,
But the seats near the throne are for those alone,
 For whom God didst them prepare."

Then were the ten, (being only men,)
 Offended with the brothers.
But Jesus said, "By the Gentiles led,
 They become the same as the others.

"But among you, he who would be great,
 Must minister unto thee;
And whosoever would be chief,
 Then a servant let him be.

"Even so the Son of man came not
 To be served, but to serve others,
To give his life a ransom for those
 He fain would call his brothers."

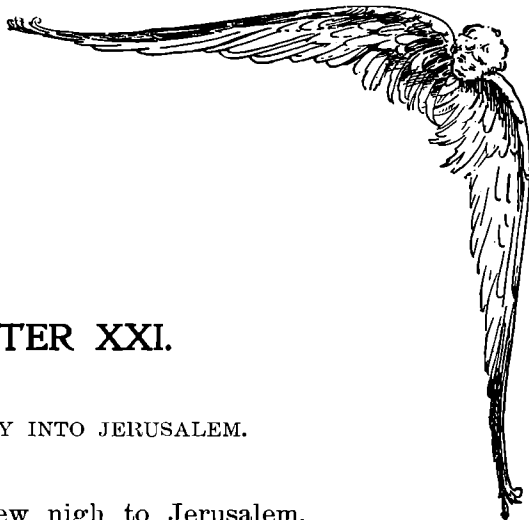


As the multitude followed from Jericho
Two blind men sat by the way,
And cried, "O Lord, thou son of David,
Have mercy on us, we pray."

The people desired them to hold their peace,
But still they cried the more;
And fearing that He would pass them by
They continued to implore.

And Jesus stood still, and called to them,
Saying, "What desireth ye?"
They say unto him, "Lord, open our eyes
That we may then follow Thee."

So Jesus had compassion on them,
And touched their eyes, that they
Might receive their sight, (as they did,)
And they followed Him straight-way.



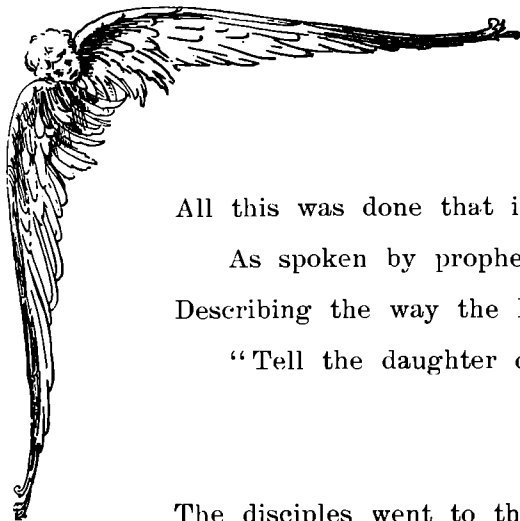
CHAPTER XXI.

CHRIST'S ENTRY INTO JERUSALEM.

AND when they drew nigh to Jerusalem,
(Or some two miles east of that,)
They came to Bethpage, the Mount of Olives,
Over the vale of Jehosaphat.

Then Jesus sent two disciples forth
Unto the village near,
Saying, "There you'll find an ass and a colt;
Loose them, and bring them here.

"And if any man say aught unto you,
Say, 'The lord of them hath need,'
And straightway he will send them to Me;
(Hear ye what I say? Take heed.")



All this was done that it might be fulfilled,
As spoken by prophets of old,
Describing the way the King should come ;
“Tell the daughter of Zion, behold!”

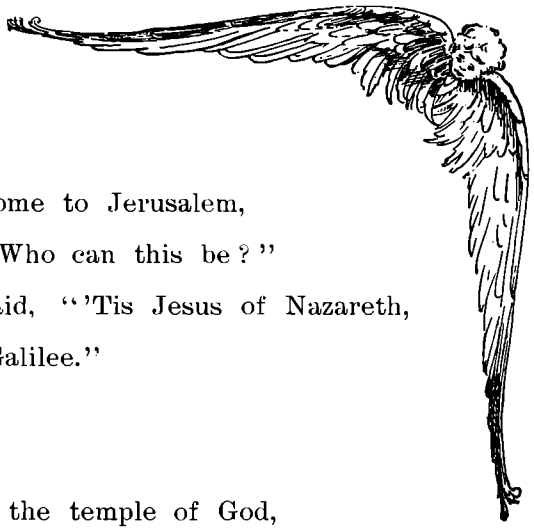
The disciples went to the village near by,
Obeying his command anon,
And spreading their clothes upon the colt
They then set Jesus thereon.

And many spread garments in front of Him,
(As was the custom in that day,)
Whilst others cut down branches of trees
And strewed them in the way.

And the multitude in front and rear
Loudly, “Hosanna!’ criest,
“Blessing Him who comes in the name of the Lord,
Hosanna! in the highest.”



The Chapel of the Ascension, on the Mount of Olives, built on the spot from which the Savior is thought to have ascended.

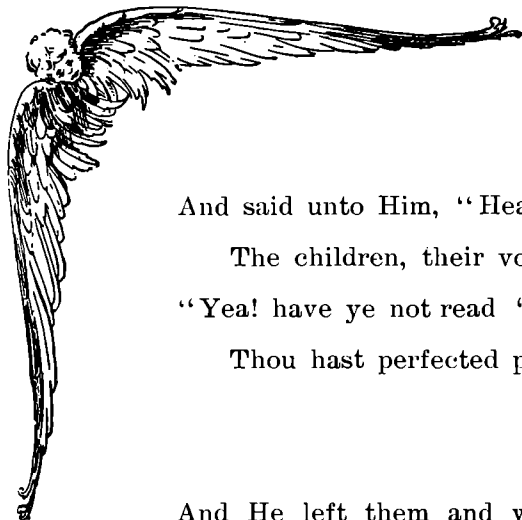


And when He was come to Jerusalem,
They inquired, "Who can this be?"
And the multitude said, "'Tis Jesus of Nazareth,
The prophet of Galilee."

And Jesus went into the temple of God,
And expelled those who bought or sold,
Turning over the tables and seats of them
Whose god is silver and gold.

And He said, "It is written, (Isaiah fifty six,)
My house is a house of prayer,
But ye have made it a den of thieves.
And ye thieves congregate there."

The blind and the lame came unto Him,
And He healed all those diseased,
When the priests and scribes both saw and heard,
Then they were sore displeased,



And said unto Him, "Hearest thou how

The children, their voices raise?"

"Yea! have ye not read 'From the mouths of babes

Thou hast perfected praise.'"

And He left them and went out of the city

To Bethany where Lazarus dwelt.

Now in the morning as He returned,

Very much hunger He felt.

And He came to the fig tree with nothing but leaves,

And unto it He did say,

"Let no fruit grow on thee, henceforth forever,"

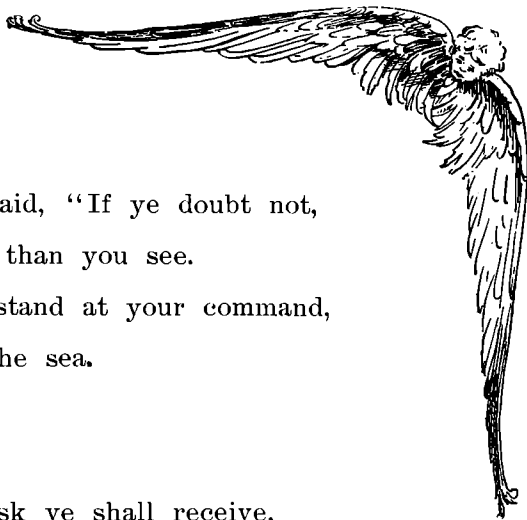
And the fig tree withered away.

And when the disciples saw what was done,

They wonderingly did say,

"Behold, and see the barren tree,

How soon it is withered away."

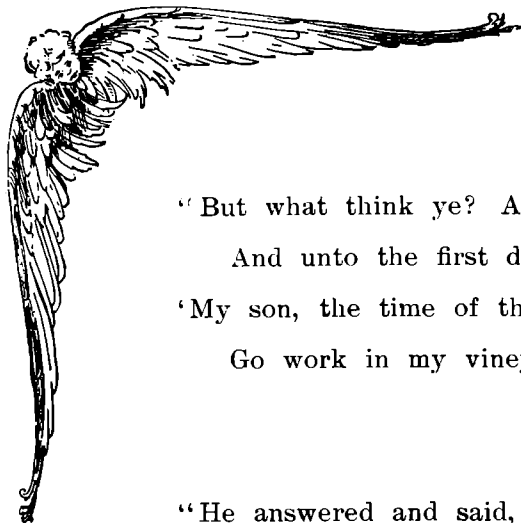


Jesus answered and said, "If ye doubt not,
Ye may do more than you see.
Even mountains will stand at your command,
Or be cast into the sea.

"And all things ye ask ye shall receive,
If ye ask it in prayer."
And the priests and elders wished to know,
Why He was thus teaching there.

And Jesus answered and said unto them,
"One thing I would ask you, then,
If you answer me, I'll do so with thee.
Was John's baptism of men?

"Or was it from heaven? What say ye now?"
They said, "We know not of who."
Then Jesus said, (I give you this reply,)
"Neither do I answer you.



“But what think ye? A man had two sons
And unto the first did say,
‘My son, the time of the year has come;
Go work in my vineyard to-day.’

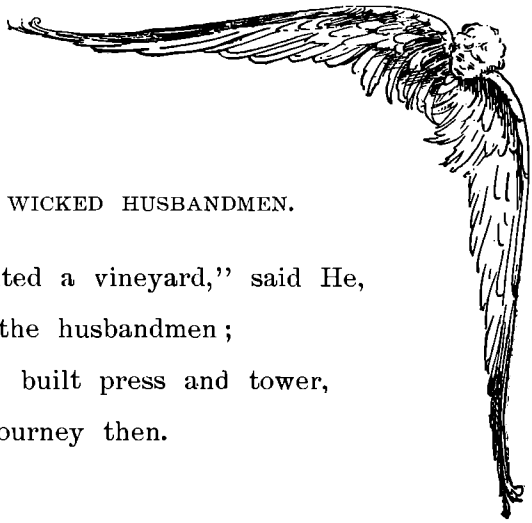
“He answered and said, ‘I will not go.’
But he repented and went.
Then he likewise, bid his second son
Who readily did consent.

“But the second son went not at all.
Which one did the father’s will?”
Then the priests and elders answered, “The first.”
And He said, “So be it still.

“Publicans and harlots shall before you
Enter God’s kingdom on high;
For they believed John when he preached unto them,
But John ye did deny.”



Via Dolorosa, Jerusalem. House of St. Veronica. Tradition says that here she wiped the sweat from the Savior's brow, and His image became imprinted on her handkerchief



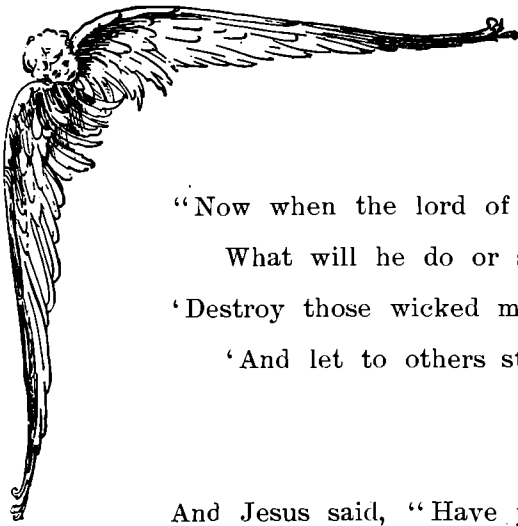
PARABLE OF THE WICKED HUSBANDMEN.

“A certain man planted a vineyard,” said He,
“Then let it to the husbandmen;
He hedged it around, built press and tower,
And went on a journey then.

“Then the lord of the vineyard sent servants forth,
When the time of fruit drew near;
But they were beaten, killed and stoned,
And thus used most severe.

“Again he sent more servants to them,
And they did to them likewise.
But last of all, he sent them his son
Saying, ‘Him they’ll not despise.’

“But when the husbandmen saw the son,
Knowing him to be the heir,
‘If he be dead, ’tis ours,’ they said,
So they slew him then and there.



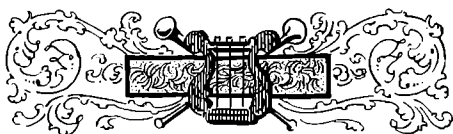
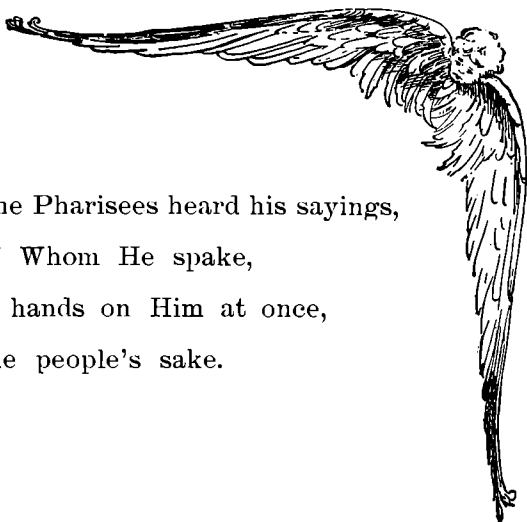
“Now when the lord of the vineyard has come,
What will he do or say?
‘Destroy those wicked men,’ they said
‘And let to others straightway.’”

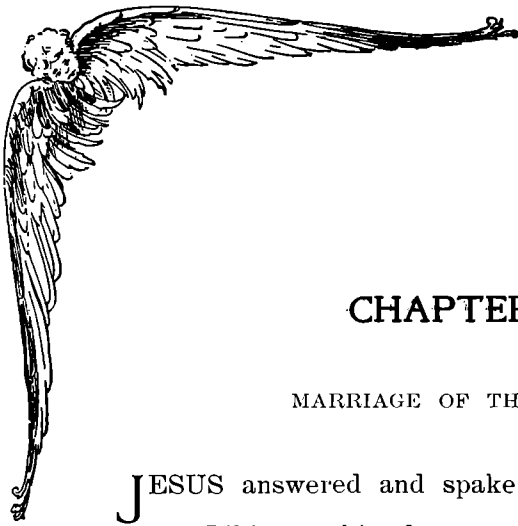
And Jesus said, “Have ye never read,
How the stone which men reject,
Has become the head of the corner now?
The chief, the very elect?”

“Therefore do I now say unto you
The kingdom of God shall be
Taken from you and given to them
Who are more honest with Me.

“Whosoever shall stumble and fall on this stone
He shall be broken, devoid;
And him, who this stone shall fall upon,
Shall be ground to powder, destroyed.”

When the priests and the Pharisees heard his sayings,
They perceived of Whom He spake,
And would have laid hands on Him at once,
But feared for the people's sake.





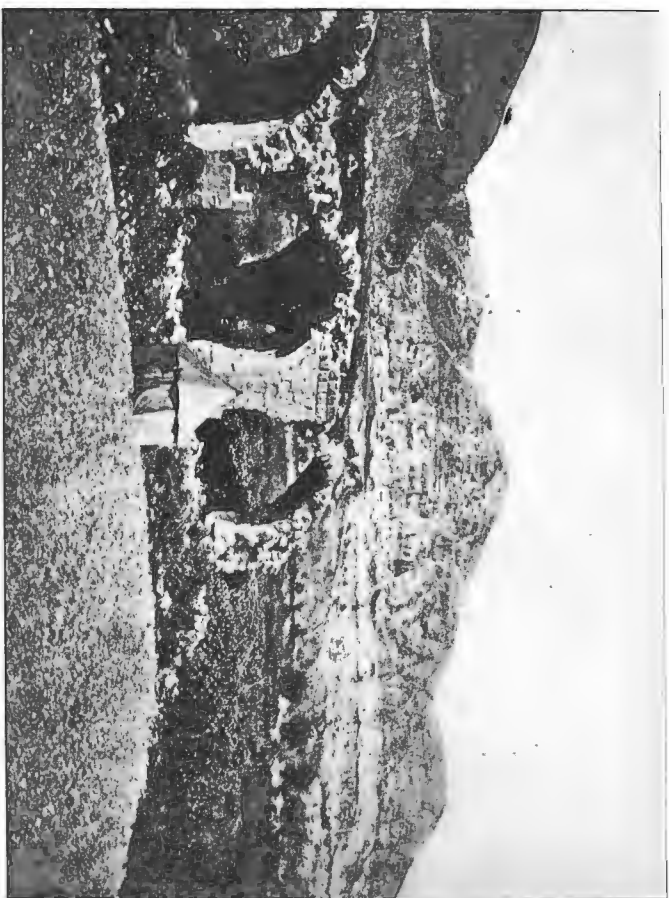
CHAPTER XXII.

MARRIAGE OF THE KING'S SON.

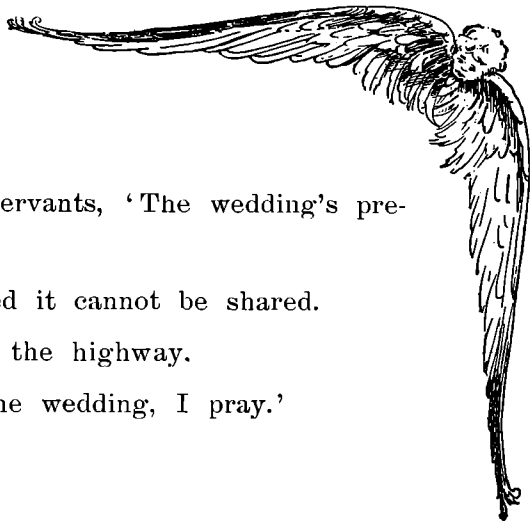
JESUS answered and spake in parables again,
“Liking a kingdom unto a marriage among men,
Where a wedding was made for the son of a king
And the servants were sent the bidden to bring.

“But those who were bidden would not come and then
He sent out others to urge them again,
Saying, ‘my oxen and fatlings are killed and prepared
And all things are ready with you to be shared.’

“But they made light of it, would listen no more,
One going to his farm, another to his store ;
Whilst others took his servants and them they did slay.
Then the king sent his armies and destroyed them
straightway.



Jericho. — Ruins of the ancient city.



“Then said he to his servants, ‘The wedding’s prepared,

But with those we invited it cannot be shared.

Go ye out therefore into the highway.

And bid all ye find to the wedding, I pray.’

“So the servants went out, as they hitherto had,

And gathered together, the good and the bad.

“But when the king came in, to examine his guest,

He found there a man not properly dressed.

“And he said unto him, ‘How camest thou here?’

And the man was speechless, not seeming to hear.

Said the king to his servants, ‘Bind and take him away;

For though many are called but few shall stay.’”

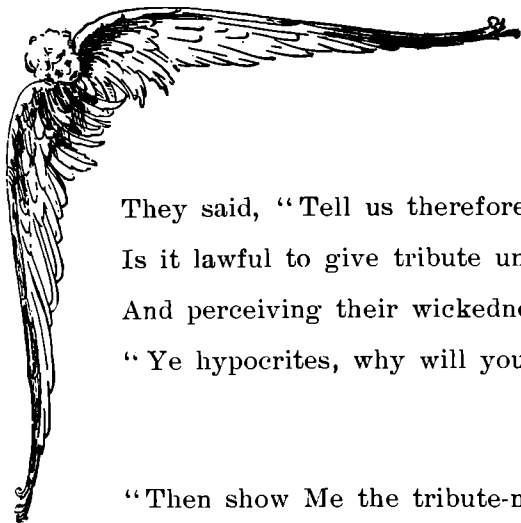
CHRIST CONFUTETH THE SADDUCEES.

Then the Pharisees counseled how they might ensnare

And get Him in trouble with the rulers there ;

So they sent their disciples with Herodians to say

They believed in the Master, and catch Him that way.

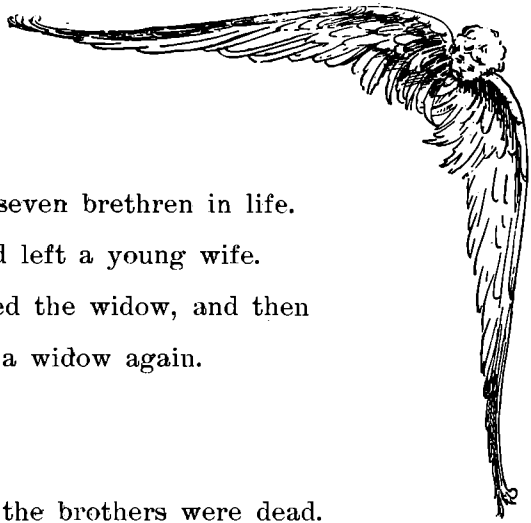


They said, "Tell us therefore what thinkest thou?
Is it lawful to give tribute unto Caesar, now?"
And perceiving their wickedness Jesus said then,
"Ye hypocrites, why will you tempt Me again?"

"Then show Me the tribute-money," He said,
And taking the penny, He looked at the head,
Then He said, "Whose image is this which I see?"
They replied, "It is Caesar's." "Then Caesar's it be.

"Give this to Caesar if Caesar's it is,
But render unto God, the things which are His,"
When they had heard these words they had nothing to
say,
But marveled and left Him and went their way.

Then came unto Jesus the Sadducees
Who claim there is no resurrection, and these
Said unto Him, "Moses taught us and said,
A brother his dead brother's wife shall wed.

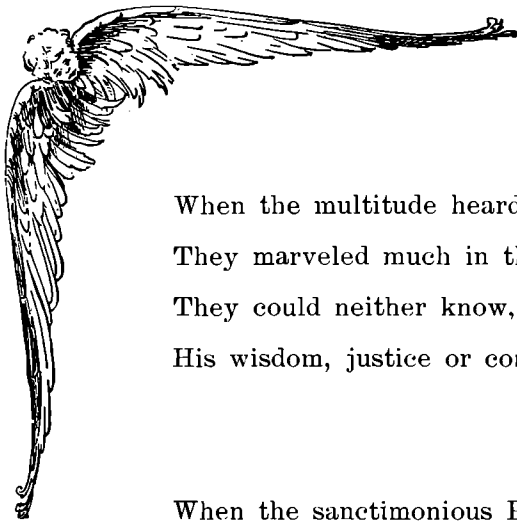


“ With us there were seven brethren in life.
The first one died, and left a young wife.
The second one married the widow, and then
He died, and she was a widow again.

“ And so on, until all the brothers were dead.
Now each in turn the same wife had wed.
As each one has had her to wife, now pray,
Whose wife will she be resurrection day ?”

Jesus answered and said “ Ye ramble in thought,
And ye know not the scriptures as ye ought.
For in the resurrection, I say unto you
They live and love as the angels do.

“ But as to the resurrection, have you not heard
Or read perchance in God’s own word,
How in speaking of the Patriarchs He plainly said
He was God of the living ; not of the dead ?”



When the multitude heard what He had to say,
They marveled much in their ignorant way,
They could neither know, nor understand ;
His wisdom, justice or command.

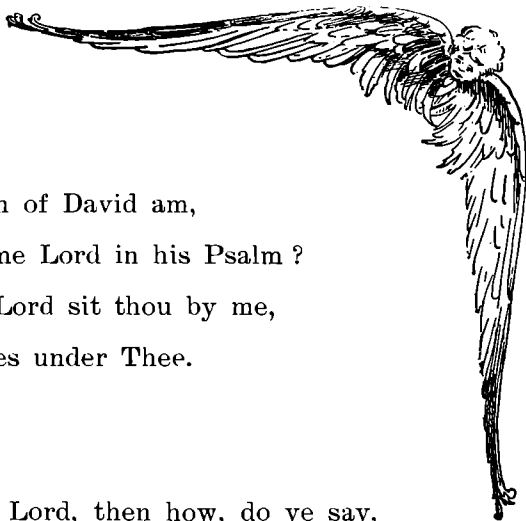
When the sanctimonious Pharisees had heard
How others were silenced by His word,
Then to Him an important lawyer came
Desiring the greatest commandment He'd name.

Jesus said unto him, "Thou shalt love the Lord
And Him shalt thou serve by act and word.
Love God with all thy heart, soul and mind
And love all his people every where, every kind.

"On these the law and the prophets must fall,
For they comprehend the substance of all.
Whose son is Christ? do ye Pharisees say?"
"The son of David," they answered straightway.

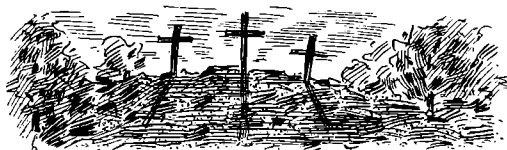


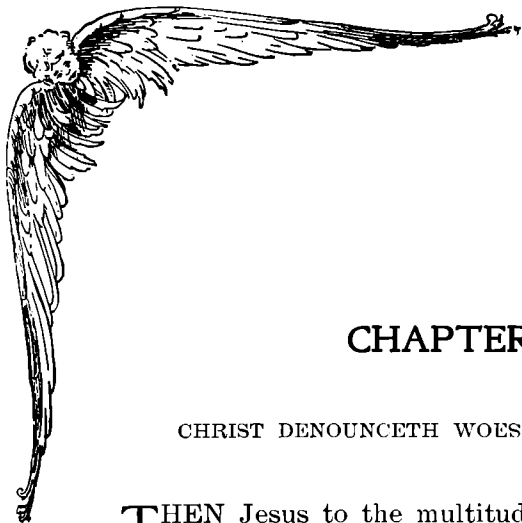
Fountain of Elisha, near Jericho, said to be the water which the prophet healed with salt.



“Howbeit, if I the son of David am,
How doth David call me Lord in his Psalm?
The Lord said to my Lord sit thou by me,
Until I put thy enemies under Thee.

“If David called Him Lord, then how, do ye say,
‘He is David’s son,’ now answer this, pray.”
And no man was able to answer a word,
And never thereafter, did question the Lord.





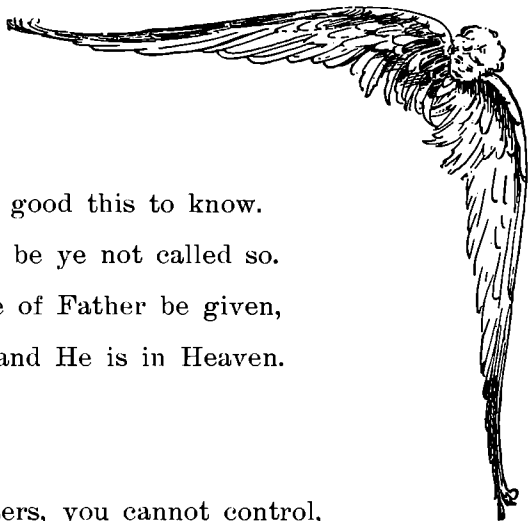
CHAPTER XXIII.

CHRIST DENOUNCETH WOES AGAINST THE SCRIBES.

THEN Jesus to the multitude and his disciples said,
“The scribes and the Pharisees act in Moses’ stead.
All therefore whatsoever they require of you
Do ye, for they say, but never do.

“For they bind heavy burdens on the shoulders of man
When he does not belong to their sect or their clan.
They broaden their phylacteries and garments, and then
Do many other works to be seen of men.

“They love the uppermost rooms at a feast,
And in their synagogues the lowly are least.
They love to be greeted in market or street
And be called master, by men whom they meet.

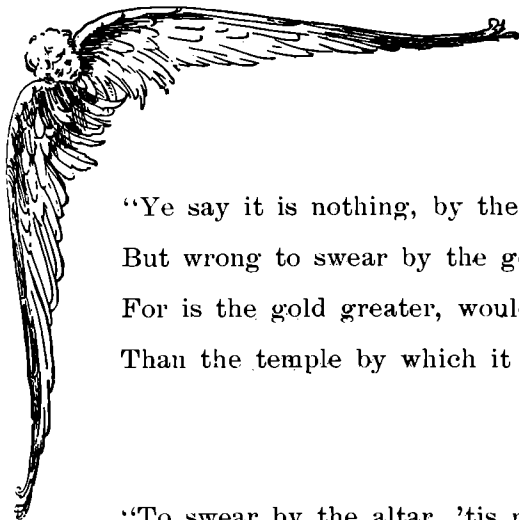


“Ye all are brethren; 'tis good this to know.
You have but one Master, be ye not called so.
On earth let not the name of Father be given,
Ye have but one Father, and He is in Heaven.

“I say be not called masters, you cannot control,
For Christ is your Master, of body and soul.
Whoever shall seek exaltation and praise,
Shall be debased, and the humble raised.

“Woe unto you scribes and Pharisees, hypocrites, I say,
Ye enter not the kingdom, but shut up the way.
Your false interpretations of the law, and your sin,
Keep more honest people from entering in.

“Ye devour widows' houses, then for a pretence
Ye make long prayers in your own defence.
You compass the world, to convert one man,
And then you make him as bad as you can.



“Ye say it is nothing, by the temple to swear
But wrong to swear by the gold that is there.
For is the gold greater, would you decide,
Than the temple by which it was sanctified ?

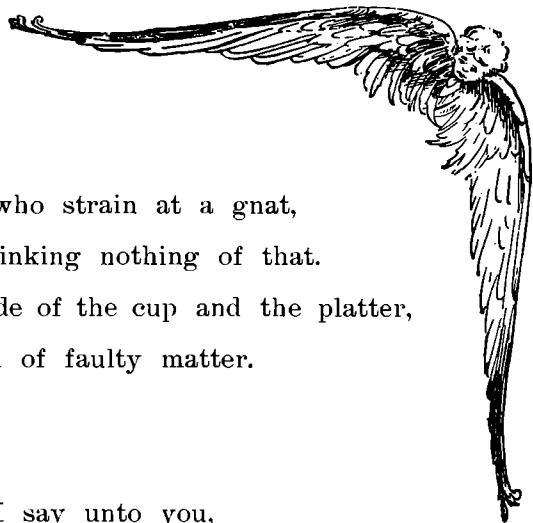
“To swear by the altar, ’tis nothing, you say ;
But to swear by the gift, it is guilt straightway.
Now whether is greater, ye fools and blind,
The gift, or the altar, where it is refined ?

“Whoso therefore shall swear by the altar, anon,
Sweareth by it and all that’s thereon,
And whoso shall by the temple swear
Sweareth also by Him who dwelleth there.

“And he that shall swear by Heaven, God’s throne,
Sweareth also by Him who sitteth thereon.
Ye pay your tithes of anise and mint,
And at weightier matters, you merely squint.



Pool of Gihon, Jerusalem.

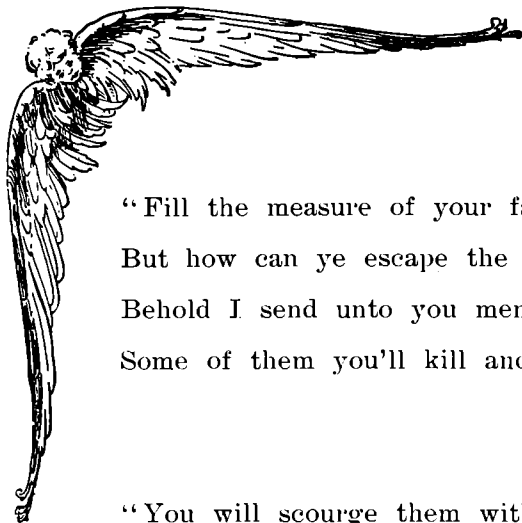


“Ye poor blind guides, who strain at a gnat,
And swallow a camel, thinking nothing of that.
Ye make clean the outside of the cup and the platter,
But within, they are full of faulty matter.

“Clean the inside first, I say unto you,
That the outside may become cleanly too.
Ye are like sepulchres, the outside white
Whilst inside ye’re filled with the blackness of night.

“Outwardly, ye are righteous to men, but within,
Ye are full of hypocrisy, iniquity and sin.
The building of the prophets’ tombs, I say,
Your debts to your God will never pay.

“If ye, in the days of your fathers had been,
Ye would have partaken of their wicked sin.
Ye are the witnesses, and therefore condemn
Your fathers for murder, you, the children of them.

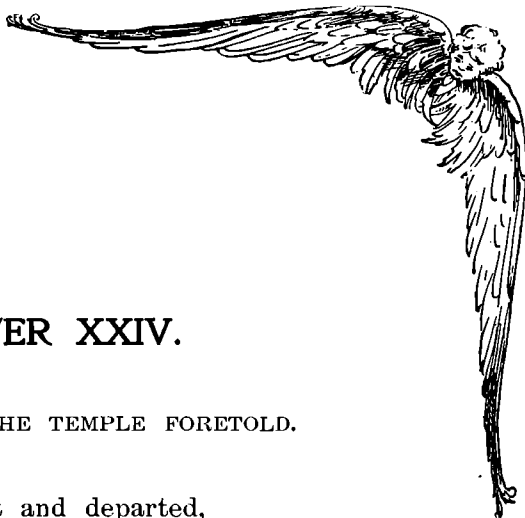


“Fill the measure of your fathers, fill it up well,
But how can ye escape the damnation of hell?
Behold I send unto you men who are wise,
Some of them you’ll kill and all you’ll despise.

“You will scourge them without compassion or pity,
And persecute others from city to city,
That upon you the condemnation may lie
For the death of patriarchs in days gone by.

“I have compassion for thee, O Jerusalem,
Thou who killest the prophets, and stonest them
Which are sent unto thee for thy own good.
I would have sheltered thee as a hen her brood.

“Your house is left unto you desolate,
(Fortelling the destruction, or the temple’s fate.)
Ye shall not see Me henceforth, or hear my word
Till ye bless Him who comes in the name of the Lord.”



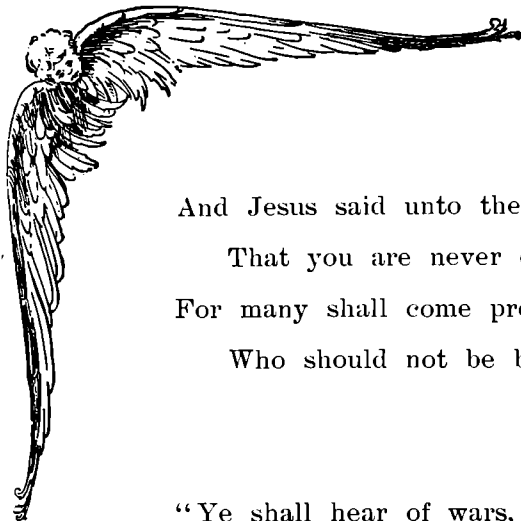
CHAPTER XXIV.

DESTRUCTION OF THE TEMPLE FORETOLD.

AND Jesus went out and departed,
And his disciples went also,
For they would fain to him explain
The buildings of long ago.

Then Jesus called their attention
To the great pillars and piers,
And did foretell the thing which befell
The temple, in about forty years.

As He sat on the Mount of Olives,
His disciples came, one by one,
Saying what sign will be given us
When this great thing shall be done?



And Jesus said unto them, "Take heed,
That you are never deceived.
For many shall come professing my name,
Who should not be believed.

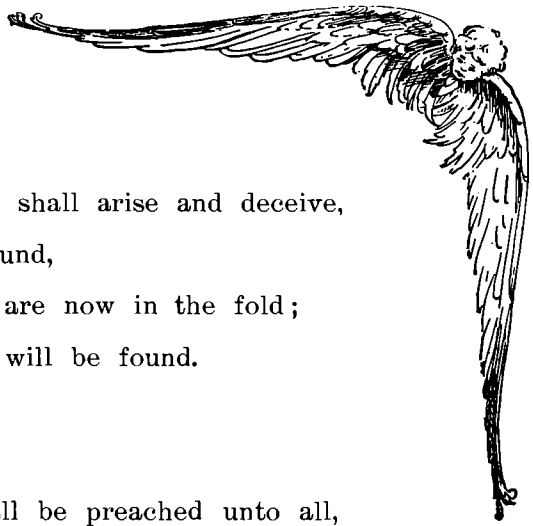
"Ye shall hear of wars, and rumors thereof,
But do not trouble or fret,
For all these things must come to pass,
And the end it is not yet.

"For nation shall rise against nation,
And kingdoms against their kind,
There shall be famines, and earthquakes,
These beginnings ye need never mind.

"Then shall ye be afflicted, and killed,
Despised of all nations, and name,
And many shall be offended, and they
Shall hate one another the same.



Jerusalem.—Rock of the Apostles and place of the treason of Judas.

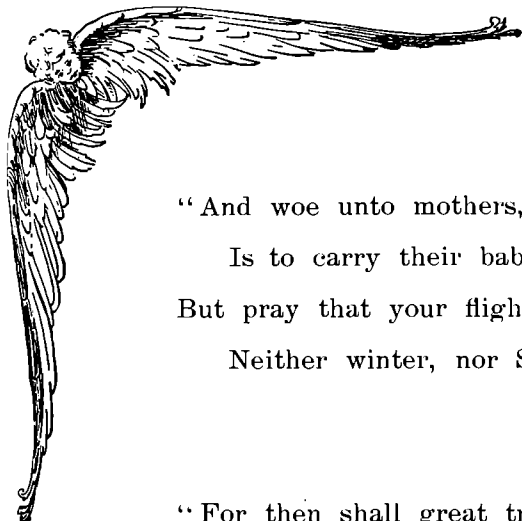


“Many false prophets shall arise and deceive,
Iniquity shall abound,
Many wax cold, who are now in the fold;
But faithful ones will be found.

“And this gospel shall be preached unto all,
At every man's hearth and home,
As a witness unto all nations abroad
And the end shall then come.

“When therefore ye see what Daniel foretold,
In the holy place then stand.
Then let them which be in Judea, flee
To the mountains of that land.

“Let him on the house-top not come down
But, rather there let him stay,
Neither let him from the field return
To take his clothing away.

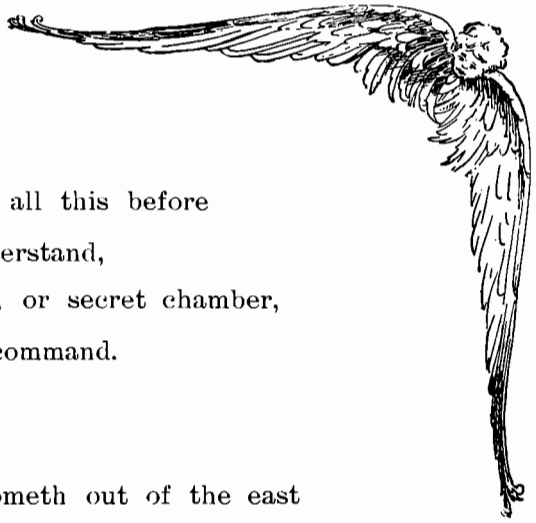


“And woe unto mothers, whose greatest desire
Is to carry their babes away,
But pray that your flight be not in the night.
Neither winter, nor Sabbath day.

“For then shall great tribulation come
Such as no man ever did see,
Not even since the world began,
And such as never shall be.

“Should those days of suffering last
All flesh must surely die,
But for the sake of God's elect,
The end will soon draw nigh.

“If any man shall say unto you
‘Lo, Christ is here, or there,’
Believe it not, for there shall arise
False Christs, most everywhere.



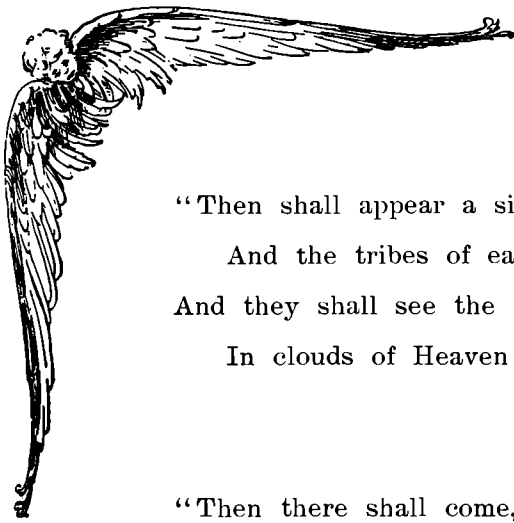
“Behold I have told all this before
That ye may understand,
Go not to the desert, or secret chamber,
Merely at their command.

“As the lightning cometh out of the east
And shineth unto the west,
Even also shall my coming be
And therewith the righteous blessed.

“For the eagles will gather themselves together
Wherever the carcass is found;
Likewise where Jews do congregate
There will the Romans abound.

SIGN OF CHRIST'S COMING TO JUDGMENT.

“Then after those dark days have come,
The sun shall refuse her light,
The heavens will shake, the stars shall fall
And the moon be dark as night.



“Then shall appear a sign in Heaven,
And the tribes of earth shall mourn,
And they shall see the Son of man
In clouds of Heaven borne.

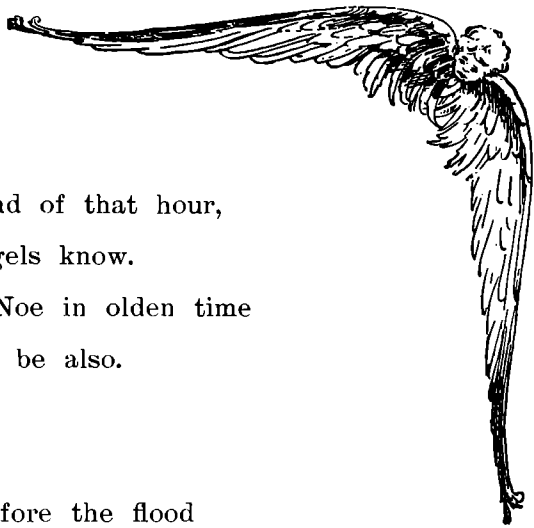
“Then there shall come, on wings of the wind,
The sound of trumpet clear,
And all the elect shall be gathered together
When the angels thus appear.

“When the branch of a tree putteth forth its leaves
We say that summer is near,
So likewise ye, when the signs you see,
Will know that the time is here.

“Verily I say, this generation shall not pass
Till all these things be fulfilled;
Though all things pass, my words remain
Until through all distilled.



Via Dolorosa. — House of the rich man.

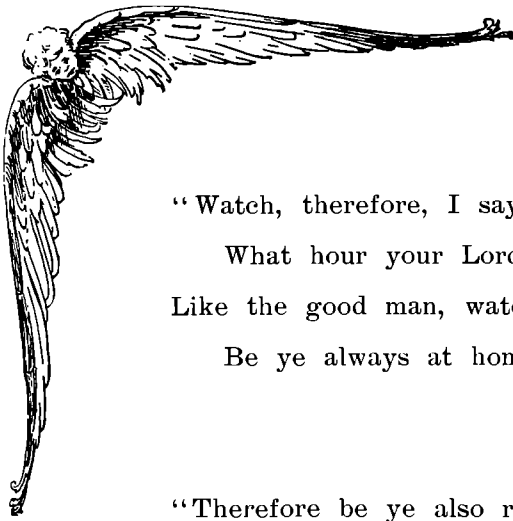


“But of that day, and of that hour,
Not even the angels know.
But as the days of Noe in olden time
So shall this day be also.

“For in the days before the flood
They were living in the dark,
Eating, drinking, and merrily marrying
Till Noe entered the ark.

“And knew not till the flood had come,
And took them all away,
So thus to them, of Jerusalem,
And also on judgment day.

“Then, there shall be two out in the field,
One left, the other shall go;
Two women shall be grinding at the mill
And shall be thus parted also.

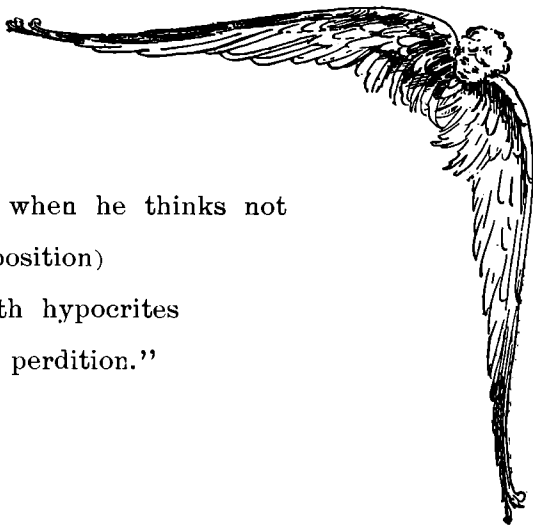


“Watch, therefore, I say, for ye know not
What hour your Lord doth come ;
Like the good man, watching for the thief,
Be ye always at home.

“Therefore be ye also ready then,
For should you this neglect,
And the Lord should come, and find you gone,
Then what could you expect ?

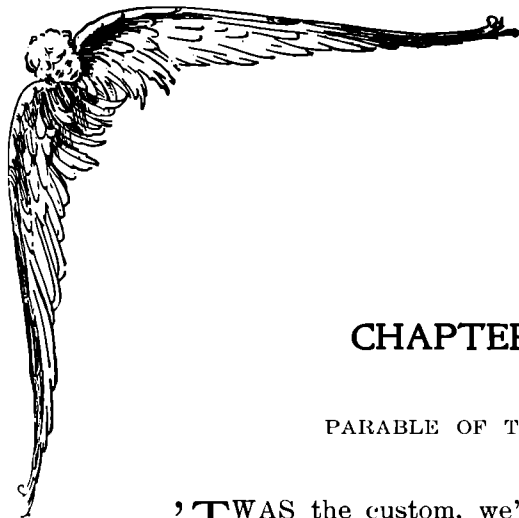
“Blessed is the servant whom his lord
Shall find on duty there,
He'll make that servant ruler then
Over all his goods so rare.

“But should that evil servant say,
‘My lord is coming late,’
Shall eat, and drink and thus carouse
And smite those whom he hate,



“The lord will come when he thinks not
 (And he in this position)
Will cast him out with hypocrites
 And send him to perdition.”





CHAPTER XXV.

PARABLE OF THE VIRGINS.

'T WAS the custom, we're told in the days of old,
(And custom makes all things right.)

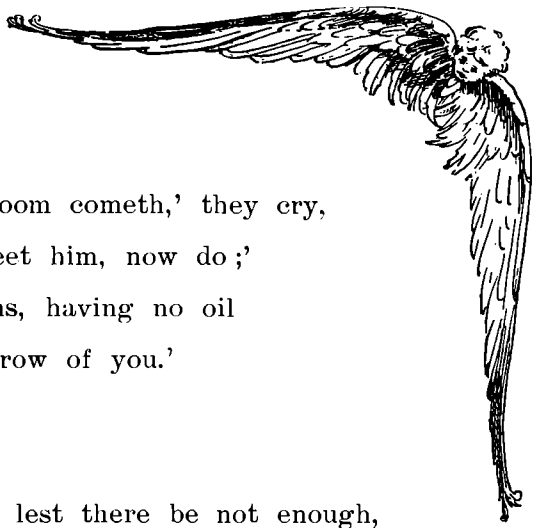
For the bridegroom to prepare his room,
Then his bride bring home at night.

“The Kingdom of Heaven is likened unto
Ten virgins, the foolish and wise,
Who went forth the bridegroom to meet,
Perhaps to give him surprise.

“And five of the virgins took oil in their lamps,
But the lamps of the others were dry ;
While the bridegroom tarried the virgins slept,
And at midnight there was a cry.



Via Dolorosa, Jerusalem.--Arch of Ecce Homo, marking the place where Pilate uttered the words, "Behold the man!"

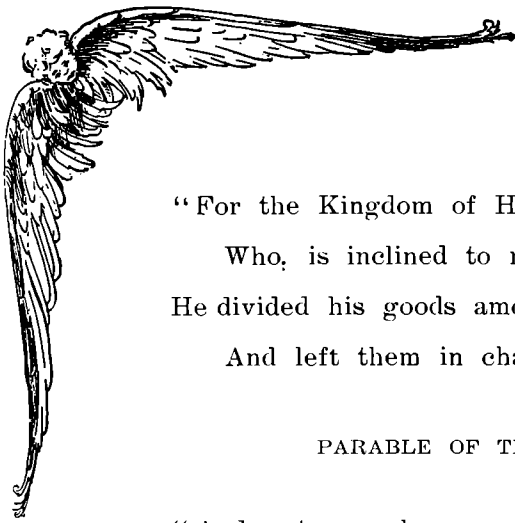


“Behold the bridegroom cometh,’ they cry,
‘Go ye out to meet him, now do ;’
But the foolish virgins, having no oil
Said, ‘Let us borrow of you.’

“The wise said ‘No, lest there be not enough,
But go ye yourselves and buy,
For should we give our oil to you.
Then all of our lamps would be dry.’

“And while they went to buy their oil,
The bridegroom came along,
Then they that were ready went in with him
To the marriage feast and song.

“Afterward came the foolish also,
Saying, ‘Lord open the door,’
But he answered and said, ‘I know ye not,
Why did ye not come before ?’



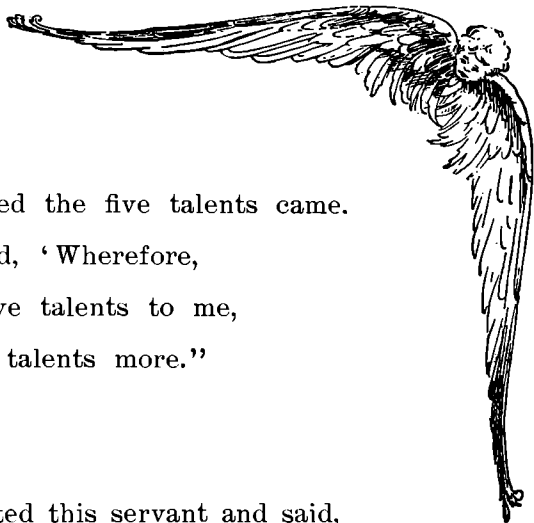
“For the Kingdom of Heaven is as a man,
Who, is inclined to roam,
He divided his goods among his servants,
And left them in charge at home.

PARABLE OF THE TALENTS.

“And unto one he gave five talents,
To another, he gave but two,
And unto the other he gave but one,
Then his journey did pursue.

“Then he that received the five talents,
Traded and gained five more ;
And he also who had received the two
Likewise increased his store.

“But he that received but one talent, went
And buried it in the ground.
Then left it lay, in a miserly way,
Until the lord came around.



“And he that received the five talents came.

Saying to his lord, ‘Wherefore,
Thou didst deliver five talents to me,
I bring thee five talents more.”

“Then the lord accosted this servant and said,

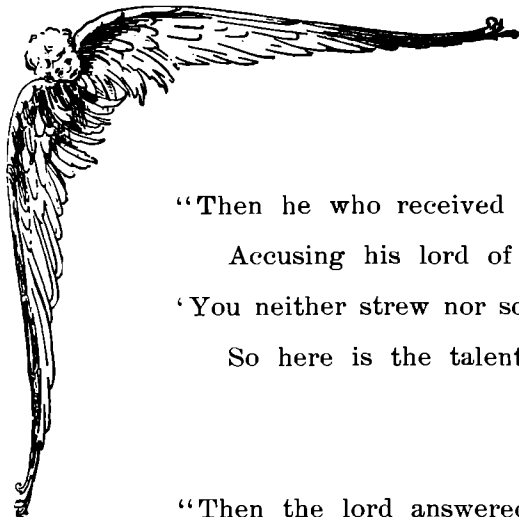
‘Well done, thou has faithful been
Over these few I gave unto you,
Thou shalt be a ruler of men.’

“Then he that received the two talents came

Saying, ‘Lord, I received of you,
Two talents, on thy going hence,
Behold, here are another two.’

“And he said unto him, ‘Well done again,

As thou art faithful and true,
Enter into the joy of thy lord,
A ruler I maketh you.”



“Then he who received the one talent came,
Accusing his lord of theft,
‘You neither strew nor sow, but gather and reap,
So here is the talent thou left.’

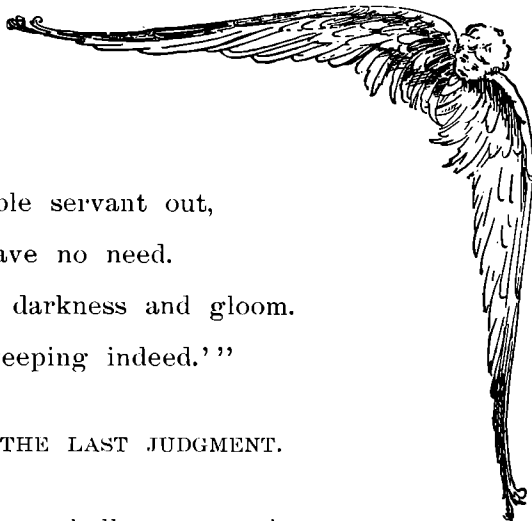
“Then the lord answered and said unto him,
‘Thou wicked and slothful one,
If thou hast known these things of me,
Why didst thou, as thou hast done?’

“‘Thou oughtest to have put my money out
To the exchangers, and then
I should have received usury with it,
Upon my coming again.

“‘Take therefore away his talent, I say,
And give it to him with ten.
And thus shall be done with every one,
Who are wicked, slothful men.



Grotto of Jeremiah, at Jerusalem. Many authorities regard the hill above the Grotto as the true site of Calvary.



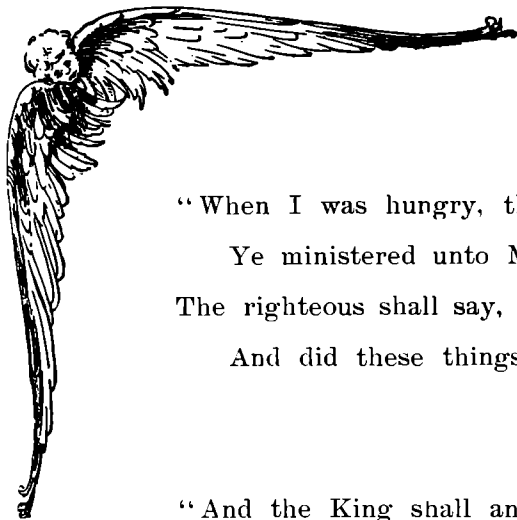
“Cast this unprofitable servant out,
For, of such I have no need.
And let his doom be darkness and gloom.
Where there is weeping indeed.’”

DESCRIPTION OF THE LAST JUDGMENT.

“When the Son of man shall come again,
And be with victory crowned,
And sit upon his glory throne
With angels hovering round,

“Then before Him gathered, nations all,
His promise He will keep,
Selecting the good from among the bad
As a shepherd does his sheep.

“He will set his sheep on his right hand side,
And unto them He will say,
‘Come ye blest of my Father, inherit the kingdom
Prepared for you always.’



“When I was hungry, thirsty, sick and in prison,
Ye ministered unto Me.

The righteous shall say, ‘When saw we Thee thus
And did these things unto Thee?’

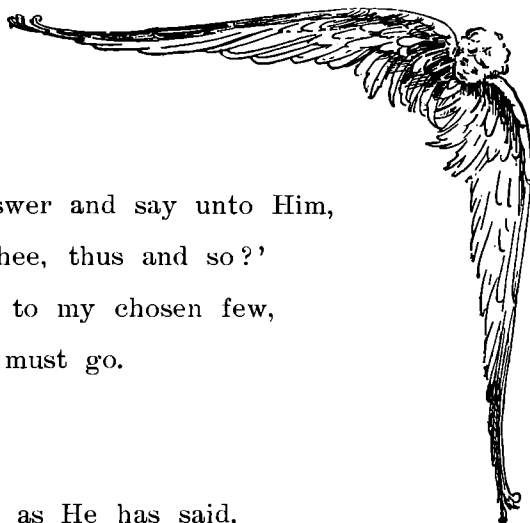
“And the King shall answer and say unto them,
‘Verily I say unto thee,
Inasmuch as you’ve done unto one of the least,
Ye have done also unto me.’

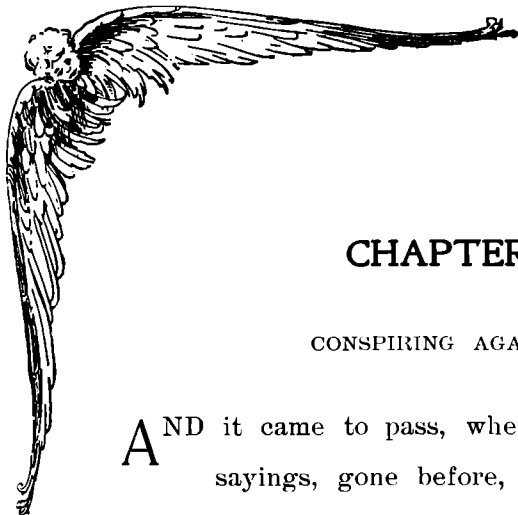
“Then shall he say unto those on his left,
‘Depart ye cursed from Me,
Go ye to the regions prepared for the damned,
Your faces I would not see.

“‘For when I was hungry, ye gave Me no meat,
Thirsty, ye gave Me no drink,
A stranger, naked, sick and in prison,
Of Me ye never did think.’

“Then shall they answer and say unto Him,
 ‘When saw we Thee, thus and so?’
Ye have been untrue to my chosen few,
 To perdition you must go.

“And these shall go, as He has said,
 Into regions far away,
But the righteous, they shall live in Heaven
 Throughout eternal day.”





CHAPTER XXVI.

CONSPIRING AGAINST CHRIST.

AND it came to pass, when Jesus had finished these sayings, gone before,

He said unto his disciples, "Ye know that after two days more

The feast of the passover cometh around, and I am betrayed."

And His disciples were sorrowful every one, and very much dismayed.

Then assembled the priests and scribes at the house of one of the same,

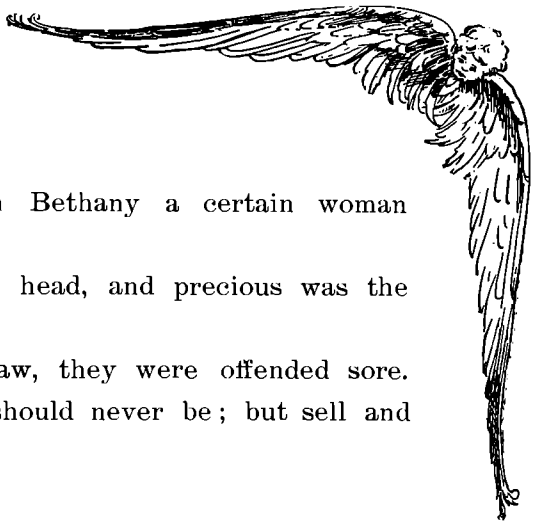
To consult as to how they could do the deed avoiding censure or blame.

But they said, "Not on the feast-day, lest the people make uproar,"

For they knew that many believed on Him, as they had found before.



Pool of Siloah, Jerusalem. The pool is 52 feet long and 18 feet wide.



Now when Jesus was in Bethany a certain woman
came,

Pouring ointment on His head, and precious was the
same.

But when His disciples saw, they were offended sore.
Said they, "This waste should never be; but sell and
give the poor."

When Jesus knew what they had said, He unto them
did say,

"Trouble not this woman now, but let her have her
way.

She has wrought Me a good work, the poor ye always
have,

But I go hence, and she herein befits me for the
grave.

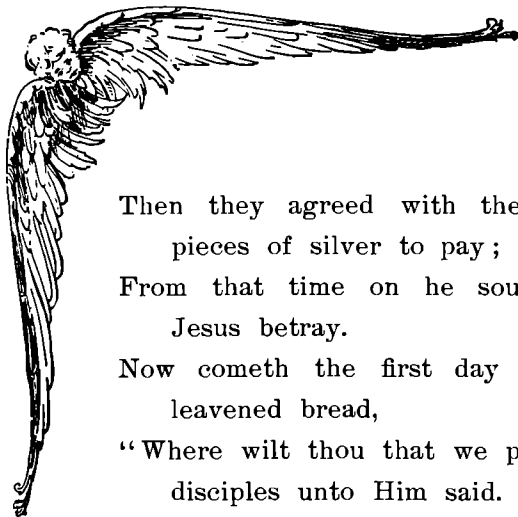
"For where this gospel shall be preached, this story
shall be told,

Of what she has done for Me, and the story ne'er
grow old."

JUDAS SELLETH CHRIST.

Then Judas Iscariot, one of the twelve, went in, the
priests to see;

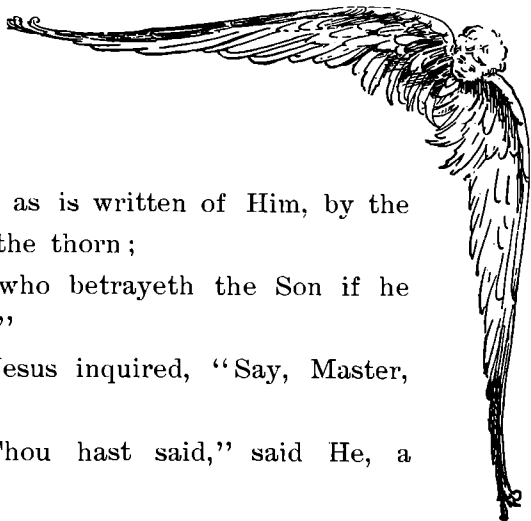
And said unto them, "What will ye give, and I give
Him up to thee?"



Then they agreed with the traitor at once, thirty
pieces of silver to pay ;
From that time on he sought anon how he would
Jesus betray.
Now cometh the first day of the feast of the un-
leavened bread,
“Where wilt thou that we prepare it for Thee?” his
disciples unto Him said.

He said, “Go into the city, until to a certain man you
have come,
And say unto him, ‘Thy Master will keep the pass-
over at thy home.’”
The disciples then did as Jesus said, and prepared
that sacred repast.
When even’ was come they all sat down to partake of
that supper—the last.

As they did eat He said, “By one of you, shall I be
betrayed.”
And they each inquired, saying, “Lord is it I?”
seeming to be afraid.
All asking at once, He did not concede directly unto
their wish,
But answered and said, “He that dippeth his hand
with Me in the dish.



“The Son of man goeth, as is written of Him, by the way of the cross and the thorn;
But better for that one who betrayeth the Son if he had never been born.”

Then Judas, turning to Jesus inquired, “Say, Master, is it I?”

And Jesus answered, “Thou hast said,” said He, a very sufficient reply.

CHRIST INSTITUTETH HIS HOLY SUPPER.

And as they were eating Jesus took bread, and He blessed it and break;

Saying, “Eat this my body, (emblematic,) do this often for my sake.”

Then He also took up the cup saying, “Drink ye often of it—

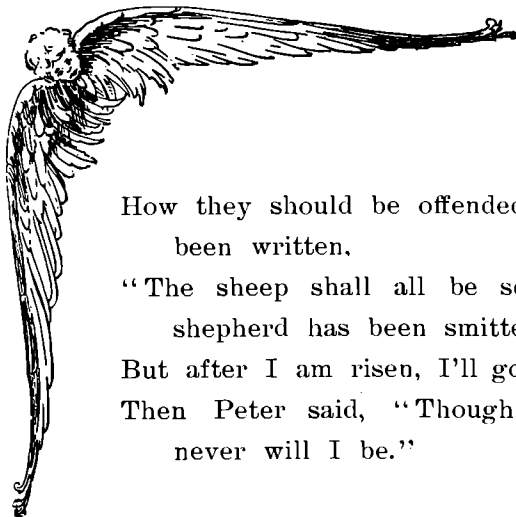
It is my blood of the new testament, partake that your sins be remit.

“But I say henceforth, I shall not drink of this, the fruit of the vine;

Till I drink it new, with the angels and you in my Father’s kingdom, (not mine).”

And when they had sung a hymn of praise, they retired to Olives Mount,

Then Jesus, speaking to His disciples, unto them did account,



How they should be offended and sad, because it had been written,

“The sheep shall all be scattered abroad when the shepherd has been smitten.

But after I am risen, I'll go before you into Galilee.”

Then Peter said, “Though others be offended, yet never will I be.”

Jesus said, “Verily thou art deceived; thyself thou dost not know,

This night thou shalt deny Me thrice before the cock shall crow.”

Then Peter with all his disciples said “Although that we should die,

Yet shall we never in this life, our Lord and Master deny.”

CHRIST PRAYETH IN THE GARDEN.

Then He came to a place called Gethsemane and requested them to stay.

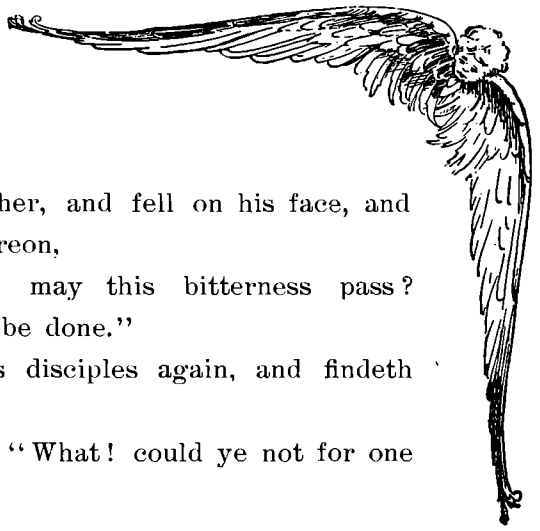
“Sit here.” said He. “and wait for Me till I go yonder and pray.”

And He took with Him Peter, and the two sons of Zebedee, James and John,

Saying, “My soul is sorrowful; tarry, I pray, and watch with Me anon.”



The Garden of Gethsemane lies in the Valley of the Kedron, between Jerusalem and the Mount of Olives. It covers about an acre. The wall of Jerusalem can be seen in the background.



And He went a little farther, and fell on his face, and
prayed, as He lay thereon,

Saying, "O my Father, may this bitterness pass?
nevertheless, thy will be done."

And He cometh unto his disciples again, and findeth
them all asleep,

And He said unto Peter, "What! could ye not for one
hour my vigil keep?"

"Watch, ye continue to watch, through prayer to your
Father speak ;

Thus avoid temptation, though the spirit be willing, the
flesh is exceedingly weak."

Then He went and prayed a second time, his prayer be-
ing much the same,

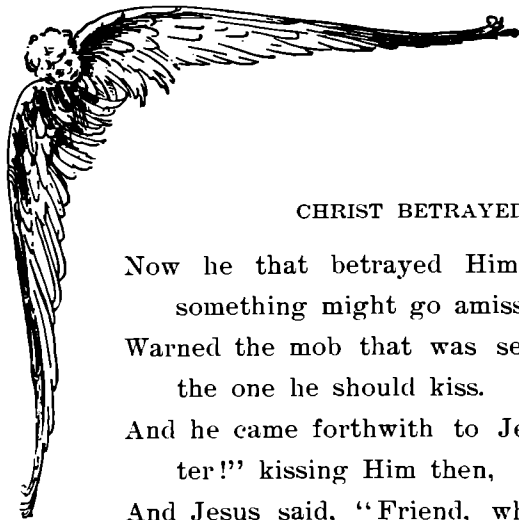
But found the disciples all asleep when back to them
He came.

Then He went and prayed, as He had before, but found
them sleeping again,

And said, "Sleep on, the hour has come, and I'm in
the hands of men.

Arise, arise, my betrayer has come, and a multitude
cometh along."

And behold there appeared, coming from the chief
priests, an armed threat'ning throng.



CHRIST BETRAYED WITH A KISS.

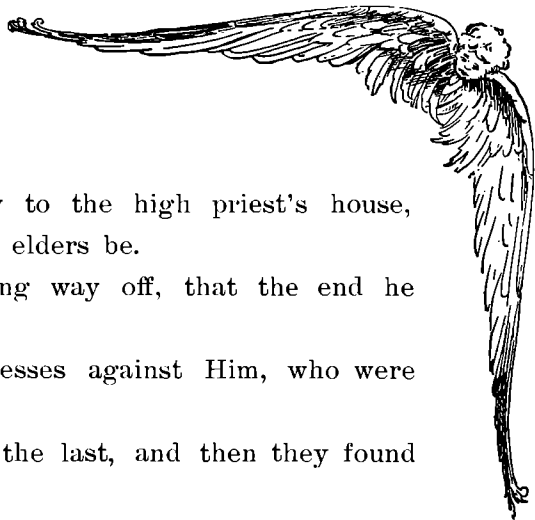
Now he that betrayed Him, fearing mishap, or that
something might go amiss,
Warned the mob that was sent by the priests, to seize
the one he should kiss.
And he came forthwith to Jesus and said, "Hail, Mas-
ter!" kissing Him then,
And Jesus said, "Friend, why comest thou?" and was
taken by wicked men.

Peter, drawing his sword, struck one of the mob, and
smote off the ear of the same.
Then Jesus said, "Put thy sword in its place, 'tis wrong
to punish or maim.
Should I but ask, my Father would send twelve legions
of angels to Me,
But how shall the scriptures be fulfilled, which sayeth,
thus must it be."

And Jesus said, "Are ye come out as against a thief, so
bold?
I sat daily teaching in your temple, on Me ye did not
lay hold."
But all this done, that it might be fulfilled as the proph-
ets of old had said,
"And as they were taking Jesus away his disciples for-
sook Him and fled."



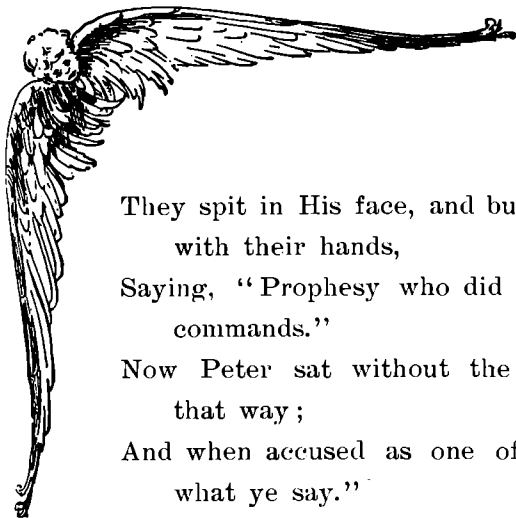
Garden of Gethsemane. The word signifies "oil-press." Here oil was made from the olives, and the press gave its name to the Garden. The olive-oil yielded by the trees is now sold at a high price, by the monks who care for the Garden.



And they led Him away to the high priest's house,
where the scribes and elders be.
But Peter followed a long way off, that the end he
might safely see.
For they sought for witnesses against Him, who were
false, untrue,
But none could find until the last, and then they found
but two.

They testified, (all knew they lied,) that Jesus had said
unto men
That He could destroy the temple of God, and in three
days build it again.
And the high priest arose and said unto Him, "Answer,
if this be so."
But Jesus was silent, and the high priest asked, "Art
Thou the Christ, or no?"

Jesus said unto him, "Thou hast said, nevertheless I
say unto you,
Ye shall see the Son on the right hand of power and
sailing the heavens through."
The high priest said, "Hear Him blaspheme; what need
we witnesses more?"
They answered and said, "He is guilty of death;" (they
had made up their minds before).



They spit in His face, and buffeted Him, and smote Him
with their hands,
Saying, "Prophecy who did this thing, and give us thy
commands."

Now Peter sat without the gate, and a damsel came
that way;
And when accused as one of them, said, "I know not
what ye say."

When he was gone into the porch, another maiden
there
Said, "This fellow was with Jesus too, are you not all
aware?"

Then Peter answered with an oath, "I know not who
He be."

But others came and said to Him, "Thy speech betray-
eth thee."

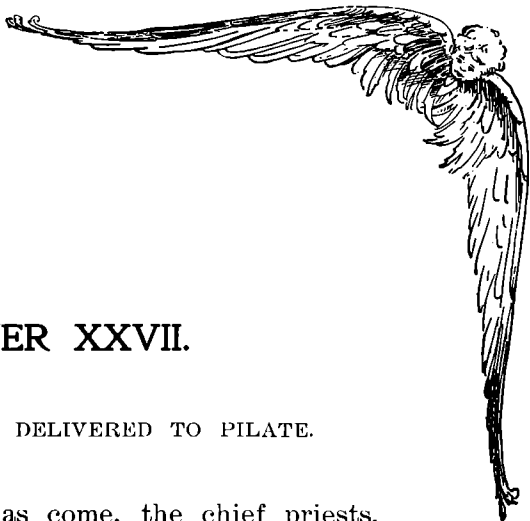
Then he began to curse and swear, and very boisterous
grew,
Saying, "I know not the man," and forthwith the cock
crew.

Then Peter remembered how he had failed his promise
with Jesus to keep.

This he knew, when the cock first crew, then he went
out to weep.



Garden of Gethsemane. Olive Tree. The Garden contains eight venerable olive trees, said to date from the time of Christ



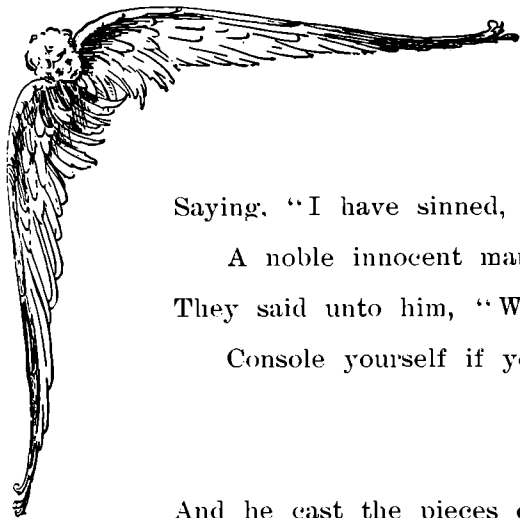
CHAPTER XXVII.

CHRIST BOUND AND DELIVERED TO PILATE.

WHEN the morning was come, the chief priests,
And elders of the people all,
Counseled against Him to put Him to death,
And bound Him in chains that gall.

They led Him away and delivered Him up
To Pontius Pilate of Rome,
For he was the governor of the Jews,
Although a long way from home.

Then Judas, the one who had betrayed Him,
When he saw what had been done,
Brought the thirty pieces again to the priests
And tendered them every one,



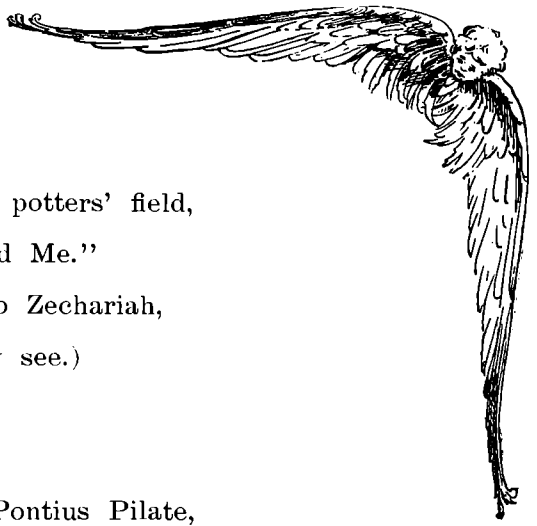
Saying, "I have sinned, in that I betrayed
A noble innocent man."

They said unto him, "What is that to us—
Console yourself if you can."

And he cast the pieces of silver down,
As unclean worthless pelf,
And then with his heart all broken and sad,
He went out and hanged himself.

The priests took the pieces, the price of blood,
Then they took counsel, and said,
"We'll buy the potters' field to bury
The poor and stranger dead."

Wherefore that was called the field of blood,
As the prophet had foretold.
They took the pieces which they had received,
For which the Savior was sold,



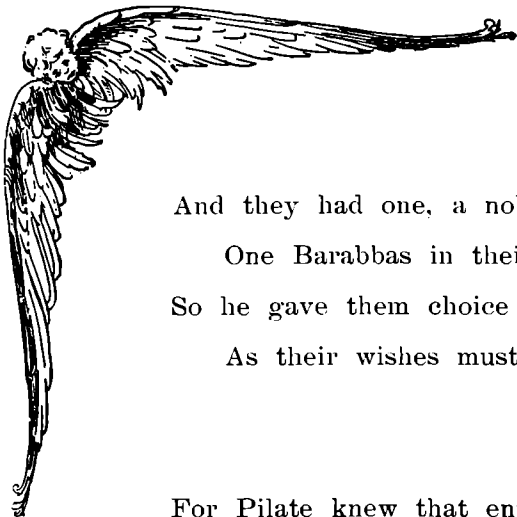
“And gave them for the potters’ field,
As the Lord appointed Me.”

(All this if you’ll turn to Zechariah,
You will more plainly see.)

And Jesus stood before Pontius Pilate,
Quiet, sedate, and calm;
And he asked Him, “Art Thou the king of the Jews?”
And Jesus answered, “I am.”

And when He was accused of the priests,
He answered never a word.
Then Pilate called His attention to these,
But still no answer was heard.

Now, as was the custom in those days,
And at this special feast,
The governor felt that there should be
Some prisoner released.



And they had one, a noble man,
One Barabbas in their jail,
So he gave them choice which one to free,
As their wishes must prevail.

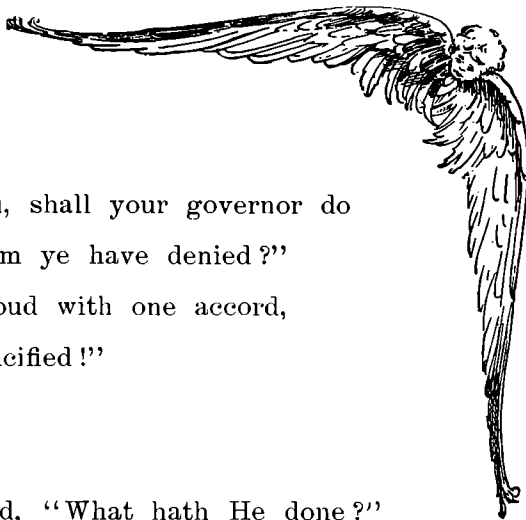
For Pilate knew that envy alone
Was the cause of Christ's arrest;
His wife also said, "Let Him go,"
And sent him such request.

But the chief priests, and elders also,
Persuaded the multitude
That they insist on Barabbas' release,
And they did this loudly, rude.

The governor then said unto them
"I say whether of the twain
Will ye that I release unto you?"
They said, "Barabbas," again.



Church of the Sepulchre, Jerusalem.

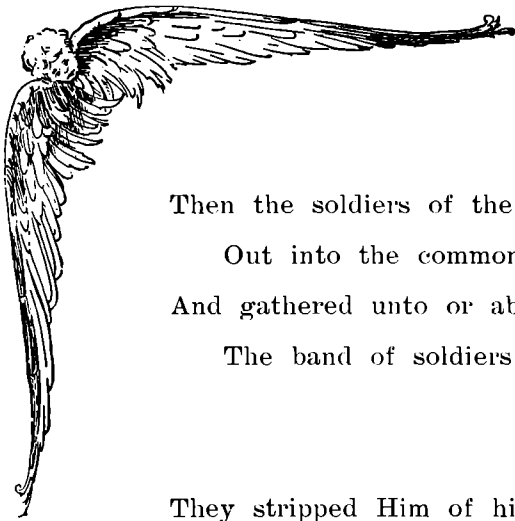


“Then what, say you, shall your governor do
With Christ, Whom ye have denied?”
And they answered loud with one accord,
“Let Him be crucified!”

And the governor said, “What hath He done?”
But they cried out all the more,
“Let Him be crucified, we say,”
Still louder than before.

When Pilate saw naught could prevail,
He washed his hands in token
That he would not retain this blot.
“See ye to it; I have spoken.”

“Then be His blood upon us, and ours,”
The people loudly cried,
Then freed he Barabbas unto them,
And Christ to be crucified.



Then the soldiers of the governor took Him
 Out into the common hall,
And gathered unto or about Him,
 The band of soldiers all.

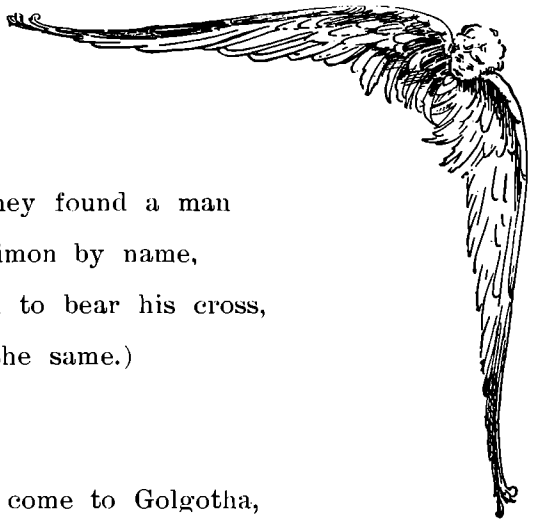
They stripped Him of his raiment then,
 And gave Him a scarlet gown,
Then put upon His sacred head
 A mocking, thorny crown.

Gave Him a reed then bowed their knees ;
 “Hail, King of the Jews !” they said.
They spit upon Him, took the reed,
 And smote Him on the head.

And after they had mocked Him thus,
 They changed His raiment again,
And led Him away to be crucified
 With thieves and wicked men.



Gates of the Church of the Sepulchre--the main entrance.



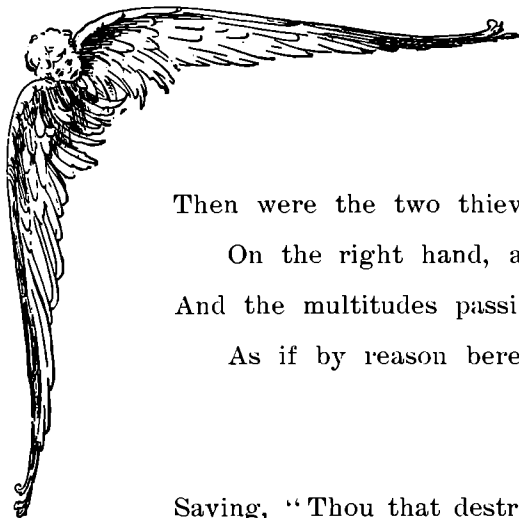
As they came out, they found a man
Of Cyrene, one Simon by name,
Whom they compelled to bear his cross,
(May we ever bear the same.)

And when they were come to Golgotha,
They gave Him vinegar and gall,
But, when He had tasted thereof,
He would not drink it at all.

THE CRUCIFIXION.

And they crucified Him upon the cross,
(These valiant soldiers bold,)
Dividing His garments among themselves
As by the prophet foretold.

And sitting down, they watched Him there,
And set up over His head,
"THIS IS JESUS, THE KING OF THE JEWS,"
That it might be plainly read.

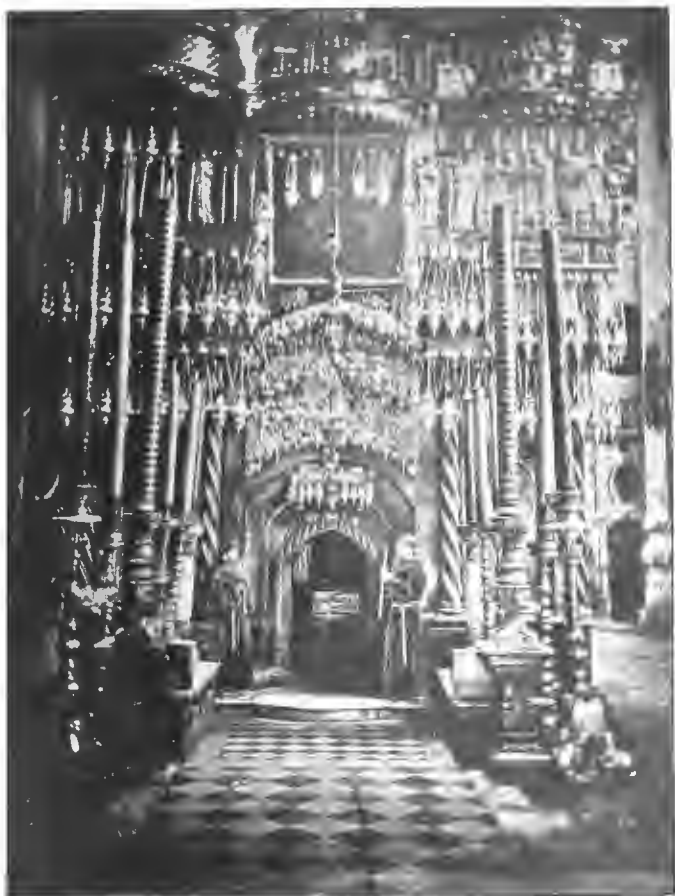


Then were the two thieves with Him crucified,
On the right hand, and on the left.
And the multitudes passing, wagged their heads
As if by reason bereft.

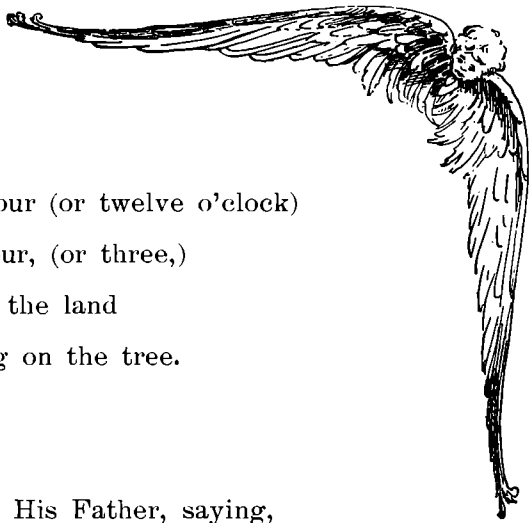
Saying, "Thou that destroyest the temple,
And buildest it right away,
And if Thou be also the Son of God,
Come down from the cross, we pray."

Likewise the priests and elders mocked,
And unto each other they said,
"Now, let him come down, then we will believe
That He can raise the dead.

"He trusted in God, let Him save Him now,
For He said, 'I am His Son.'"
The thieves, also, who suffered with Him,
Derided the holy one.



The Holy Sepulchre, in the Church of the Sepulchre, in Jerusalem. Large candelabra and scores of lamps light the entrance to the place where the Savior lay.

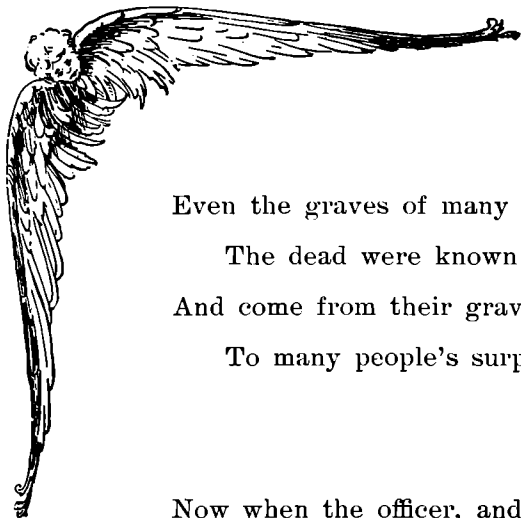


Now from the sixth hour (or twelve o'clock)
 Until the ninth hour, (or three,)
Darkness was all over the land
 Whilst Christ hung on the tree.

Then Jesus cried unto His Father, saying,
 “Why hast Thou forsaken Me?”
And some of them said, “He is not dead;
 He calls for Elias, you see.”

Then one took vinegar on a sponge
 And straightway offered Him some.
But others said, “No, leave Him alone,
 And see if Elias will come.

When He had cried again, He gave up His life;
 And behold a mighty shock,
The veil of the temple was rent in twain,
 And the earth did quake and rock;



Even the graves of many were opened,
The dead were known to arise,
And come from their graves after He had risen,
To many people's surprise.

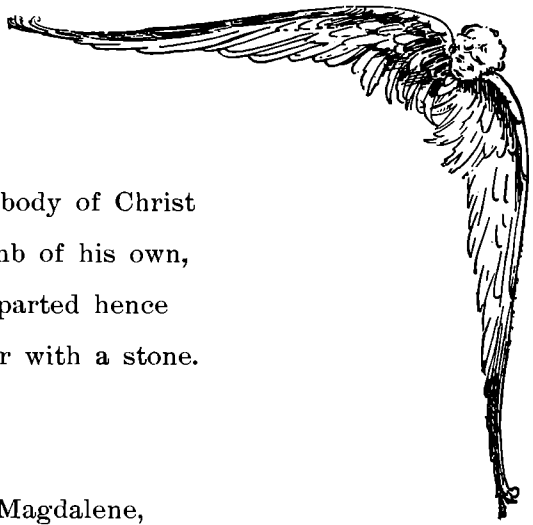
Now when the officer, and they that were there,
Saw these things that were done,
They marveled and were much afraid,
Saying, "Truly this was God's Son "

And many women beheld from afar
Which followed from Galilee ;
Among others was Mary Magdalene,
And the wife of Zebedee.

When the even' was come, there came a man,
Who was rich ; one Joseph by name.
He asked for, and received the body of Christ,
The business on which he came.



Interior view of the Holy Sepulchre. In the front chapel can be seen, set in marble, the stone which the angel rolled away. In the second chapel is the sepulchre proper—the tomb of Christ.

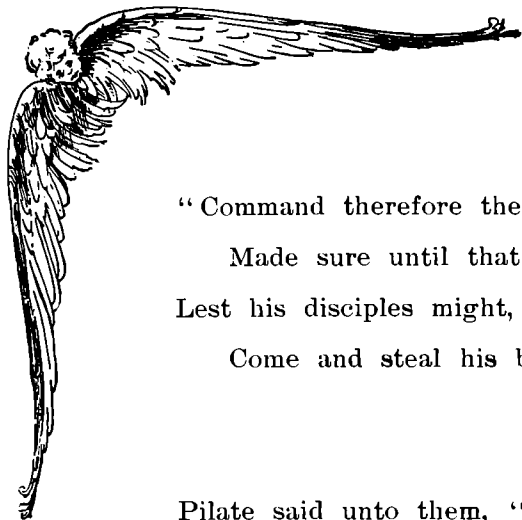


Then Joseph laid the body of Christ
In a new rock tomb of his own,
And before he had departed hence
He closed the door with a stone.

Now there was Mary Magdalene,
And the other Mary, too,
Sitting over against the sepulchre
To see what they would do.

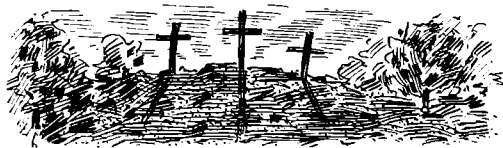
Now the next day that followed preparation day,
The priests and the Pharisees
Came to Pilate, the governor,
Seeming to be ill at ease,

Saying, "Sir, we remember well,
How the deceiver said,
That after three days in the tomb
He would arise again from the dead.



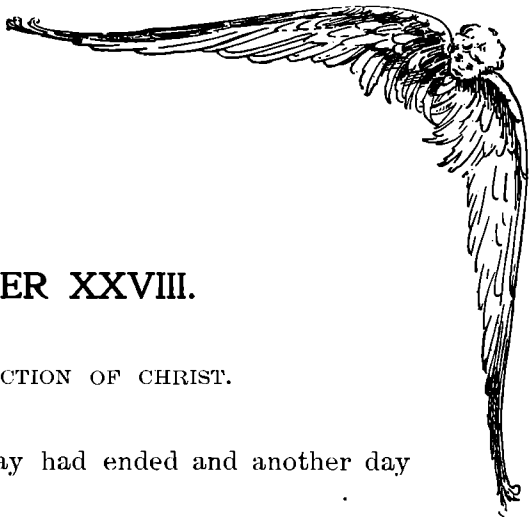
“Command therefore thee, that the sepulchre be
Made sure until that day ;
Lest his disciples might, during the night,
Come and steal his body away.”

Pilate said unto them, “Ye have a watch,
Go your way and make it sure.”
So they set to watch, and sealed the stone,
To make it more secure.





The Dead Sea.



CHAPTER XXVIII.

THE RESURRECTION OF CHRIST.

WHEN the Sabbath day had ended and another day
begun,

In the dawning of the morning e'er the rising of the
sun,

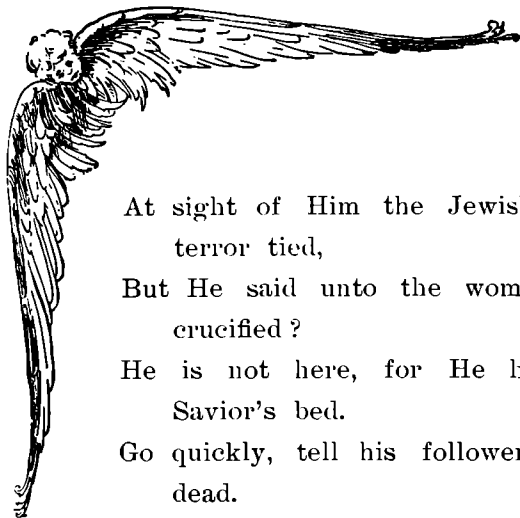
Came Mary Magdalene and her comrade in distress,
The golden day as bright as May in dewy diamond
dress.

And behold there was an earthquake, and the angel
of the Lord

Descended from the heavens, at the bidding of his
word.

He rolled away the stone which the priests had sealed
we know,

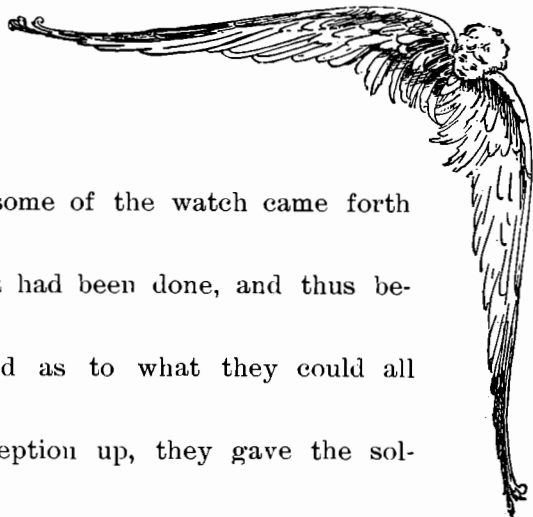
His countenance like lightning, his raiment white as
snow.



At sight of Him the Jewish watch then were with
terror tied,
But He said unto the women there, "Ye seek the
crucified?
He is not here, for He has risen. Come see the
Savior's bed.
Go quickly, tell his followers He has risen from the
dead.

"Behold! He goeth before you all into old Galilee.
As, lo, now I have told you, there Him shall you
see!"
And they departed quickly from the sepulchre of the
Lord,
Then joyfully, with fear and glee, did they convey
his word.

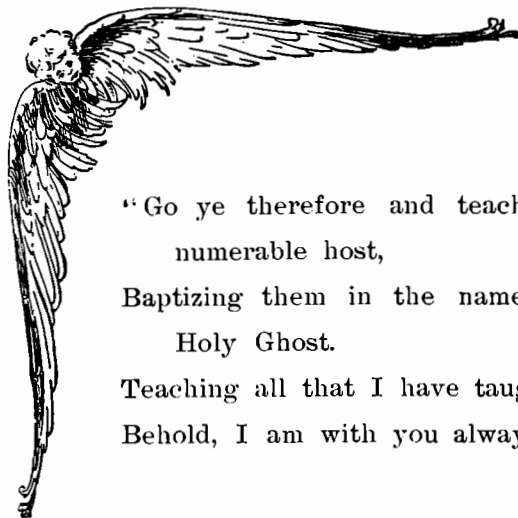
And as they went to tell the news, their Savior did
they meet;
He hailed them, and they worshiped Him. and held
Him by the feet.
Then Jesus said, "Be not afraid; I go into Galilee,
Go tell the brethren this, there shall they see Me."



When they were going, some of the watch came forth
into the city,
Showing the priests what had been done, and thus be-
sought their pity.
When they had counseled as to what they could all
this ascribe,
And still keep their deception up, they gave the sol-
diers bribe,

Saying, "Say ye, His disciples came, and stole Him
in the night,
If this should come to Pilate's ears we'll make this
thing all right."
They took the pay, as others may, and did as they
were taught,
The Jews still say, until this day, as those said who
were bought.

The eleven went to Galilee, where Jesus bade them go,
And when they saw, they worshiped Him, some doubt-
ing as we know.
And Jesus came and spake to them, "To Me all
power is given,
All power below, all power above, all power in earth
and Heaven.



“Go ye therefore and teach all men, though an innumerable host,

Baptizing them in the name of the Father, Son and Holy Ghost.

Teaching all that I have taught, and I say once again, Behold, I am with you alway, unto the end. AMEN.”

